FASCINATING

DISCOURSES

OF

(Fourteen Infallibles (A.S.))

Including 560 Hadiths, of the fourteen infallibles, Forty Hadiths from each one.

بسم الله الرحمن الرحیم

(Fascinating Discourses of the Fourteen Infallibles (a.s

:Writer

Shaykh Mohammad Ishtihardi

:Published in print

Islamic Propagation Organization

:Digital Publisher

Ghaemiyeh center of computerized researches

Contents

(Fascinating Discourses of the Fourteen Infallibles (a.s

BOOK ID

Author(s): Shaykh Mohammad Ishtihardi

Translator(s): Javed Iqbal Qazilbash

Publisher(s): Islamic Propagation Organization

Category: Fatima al-Zahra Prophet Muhammad The ١٢ Imams Hadith Collections Miscellaneous information: Fascinating Discourses of the Fourteen Infallibles (a.s): Including ٥٦٠ Hadiths of the fourteen Infallibles, Forty Hadiths from each one

;Compiled and revised Muhammad Muhammadi Ishtihardi

Translated by Javed Iqbal Qazilbash

;(.Islamic Propagation Organisation (International Relations, Deptt Trukey

.٢٧١P

ISBN: ٩٧٨-٩٦٤-٤٣٨-٣١٥-١

:Original Title گفتار دلنشین چهارده معصوم (ع)

Featured Category: Introducing the Ahlul Bayt

point

Including ٥٦٠ Hadiths of the fourteen Infallibles, Forty Hadiths from each oneThis book contains ٥٦٠ Hadiths which covers many dimensions of the human life amp; for .those seeking solution to the today's world problems

Preface

بسم الله الرحمن الرحیم

In the Name of God, Most Gracious, Most Merciful

This age is the space electronic age, man is leaping towards stars into the depth of this vast universe. But did one ever think who are those personalities around whom, this universe spins by one small finger's gesture they split the moon apart.

Who are those who commanded the stars, rocks, mountains, air, water all the natural supernatural ingredients of universe over above that the heavens the entire metaphysical world.

Those who truly claimed to be the city of knowledge learning whose chest were brimful with wisdom. But then they would not find anyone capable enough to imbibe digest it.

Alas, there were only a very few who could take in just a bit of what they had.

And so

that bit taken was just a tiny fraction of what they possessed has today developed into this huge gigantic show of knowledge industry technology by man. Of course, it .took man centuries to develop the little amount of knowledge he had received

It was only possible through some highly caliber genius personalities like Jabbir bin Hayyan the father of today's sciences, Alberuni, Ibn sina the father of medicine, Abul Haisam some others who were all the pupils of the household of Prophet Muhammad ((S)

So briefly speaking they as the torch bearer flag holders of knowledge learning picked up a drop from the mighty gigantic ocean of knowledge, (the city of knowledge his descendants) passed it on to the coming generations for further consideration, ,contemplation, research, investigation elaboration

Now, that man has entered the space age he looks back to the real source of his modern developments progresses, and only then the honest researcher humanists, philosophers thinker like Zhol Laboom, Denourt, Lora Waksia Walgari came to admit the bare plain facts, French thinker Zhol Laboom says in the book "the detail of "verses", "knowledge learning came to our hand from the Muslims

Renounced orientalist Denort said "It is obligatory for us to admit that Physical sciences, astronomy, Philosophy mathematics which reached their zenith in Europe ",are mostly from the beneficence of Quranic learning

Thus it becomes inevitable to recognize those upon whom this sacred book of knowledge wisdom was

.revealed, those are its heir up to this day

And cannot find a single soul in the universe except Muhammad (S) his household her daughter, the gracious magnanimous Fatima (sa), his cousin Ali (as) the grand, splendid sublime personality known as the gate of the city of Prophet's knowledge the .eleven Imams who are his descendants progeny

These fourteen channels of knowledge wisdom are linked up with Allah (SWT) so their .knowledge is divine knowledge

Even today their effects, such as Nahjul Balaghah, speech of Fatima (sa) Sahifatul Sajjadia, Saheefa al-Alawiyyah frame work of social, moral, ethical, logical educational, economical norms standards for humanity with which it can put a curb restraint upon the various evils, vices misfortunate catastrophes like war, famine, .destruction, illiteracy, disease annihilation

Humanity by curbing the ever growing lawlessness, oppression can turn this. World full of misery into a glorious heaven with all the thinkable possible comforts, joys, .fraternity felicitations

To sum up, the need of introducing materializing the aspirations of the holy Prophet of Islam his progeny has grown multiply in this age. The need to translate, propagate .spread their mission of peace tranquility

So this book is an effort towards this end. Although with its small volume limited boundaries it can just be called a symbol indicator for the researchers a guideline for them to proceed ahead discover the genuine natural phenomenon of the metaphysics

.the highway to the Divine Light leading to eternal prosperity

It contains ۵۶۰ Hadiths which covers many dimensions of the human life for those seeking solution to the today's world problems, it is a guide. Yet there is need to probe .into the rest of the Hadiths through strenuous efforts

As already mentioned this knowledge is 'a beneficence, benevolence equally for those .in the East or west whether they are white or black, yellow or red

I earnestly pray to Almighty Allah to give us the courage, strength sincerity to gather .(up the gems from the heritage of Muhammad (S) his Household (as

.And to put that into practice

.I have put in sincere effort to do the job of translating these Hadiths

:But it was not an easy thing to do since

.The speech of the leader (Imam) is the Imam (leader) of all speeches

كلام الامام امام الكلام

.But only with their help affection could this job be completed

Any help suggesting an improvement in the short comings of this translation including .Islamic terminology will be appreciated

Javed Iqbal Qazilbash

Seminary of Qum

Foreword

point

Please pay attention to the following few points which are briefly described for the .sake of studying this book with a greater broader vision

Essentiality of heedfulness to the rich culture of Islam .۱

We are aware that the base foundation of the completion, maturity progress of human beings is a school culture which must be constructive, rich affluent may be capable to guide man in variant dimensions towards the total multi-dimensional completion

p: ۴

.prosperity

Such a school of thought culture must definitely come from the Almighty Allah of humanity who is All Knowing. On this account, the only school culture having grown produced from the origin of revelation can be advantageous, conductive particularly the school culture which has reached us from the arena sphere of the last final ambassador of Allah' the Prophet of Islam (S) the last guardians from God their successors, the in fallible Imams Hazrat Zahra (sa) this must certainly be possessing all the excellences of gnosis, cognition completion will be the eminent of all the other .culture's schools

On this basis it is essential definitely necessary for us to pay deep multi-dimensional attention concentrate upon this rich man constructing culture school while proceeding .on the way of guidance, progress elevation

And we considering it the practical program of our life 'must embrace the prosperity of world Here after in its light, since we will definitely not find such a rich, plentiful, exuberant' movement creating school of thought culture anywhere in the World. And one can never at all reach the peak of real completion attain the open obvious .prosperity through other cultures

:On this basis the Prophet of Islam (S) said

Confer. meet talk to each other because Hadith polishes the hearts. No doubt hearts (get rusted like the swords Hadith is their polish.(۱

تذاکرو وتلاقوا

.Usul al-Kafi, vol. ۱, p. ۴۱, Chapter: Questioning the Scholar and his answers, hadith ۸ -۱

وتحدثوا فان الحديث جلاءُ القلوب، ان القلوب لترين كما يرين السيف وجلاؤها الحديث.

Essa (removal of that rust).' Essa (Christ) (as) at the height summit of his speech told :(the Bani Israel (sons of Israel

Do not inform ignorant about the word of wisdom so that you may have committed excess (injustice) to those subjects do not refuse conceal them from the sage wise (ones so that you may have committed injustice excess upon them.(1)

لا تحدثوا لجهال بالحكمه فتظلموها ولا تمنعوها اهلها فتظلموهم

.Imam Ali (as) as per his well-known saying said

These hearts are just like utensils so that the best utensil is the one which secures .retains more (than others). Therefore do secure memorize what I tell you

ان هذه القلوب اوعيه فخيرها اوعاها فاحفظ عنى ما اقول لك

الناس ثلاثه فعالم ربانى، ومتعلم على سبيل النجاه وهمج رعاعٌ

People are divided in three groups: ١.The Godly scholars ٢. The knowledge seekers .(students) who move on the way towards salvation. ٣. Silly rabble, mob

It is understood from these interesting attractive traditions that the culture of Islam should not be confined bonded rather it should be propagated, the people of the world be given to learn it's facts by divulging it through meditation, consideration .conference., to polish the hearts out of their rusty condition

Thus if we do not carry it to those capable we would have done injustice to them', since we will have deprived them of the most supreme sublime gifts presents

---

.Usul al-Kafi, vol. ۴۲, Chapter: Dissemination of Knowledge, hadith ۴ -۱

(of the life completion.(1)

This also becomes clear that best of the men are those who welcome greet the rich exuberant Islamic culture, which is mixed up with deep profound wisdoms, with an open absorbent mind, make it a pattern for themselves.

As a whole mankind can be divided into three categories 1. Godly scholar 2. Student 3. Silly rabble (2) mob.

The divine scholar is like an upstanding tree which has raised upheld his head towards the sky of completion. The student is like the plant of lily lotus which shows its face leaning along that firmly up standing tree moves upwards.

But the third form of man is like the weeds growing mere the root base of that tree having no course to move on. And it stays along with the dirt of earth sometimes under that stinking dirt gets drowned into the black mud of the pond.

2. The Emphasis of the leaders of Islam about broad casting traditions

The propagation broad casting of Islamic learning culture has an elevated lofty place from the Islamic view.

Imam Muhammad Baqir (as) said. "The alms giving of knowledge is this that you teach it to the servants of God."

Moawiyyah Bin Ammar says I submitted to Imam Ja'far Sadiq (as), "One of your states great number of traditions propagates them among the people makes them firm steady into the hearts of people your Shias.

And on the other hand, there is a worshiper among your followers (Shias) who is not active in

---

1- Nahjul Balaghah, Hikmat 147.

2- Usul al-Kafi, vol. 1, p. 42.

propagating your traditions amid the people like that (other) man, so which one of "?them is better

:Imam Sadiq (as) said

That person who propagates our sayings (traditions) makes the hearts of our shias" .(steady firm (with our culture) is better than a thousand adorers" (۱

الروایه لحدیثنا یشدد به قلوب شیعتنا، افضل من الف عابدٍ

Imam Ali Ridha' (as) said ", Allah may have mercy upon the person who revives ?establishes our affair." A man asked him ", how must one revive it

.He replied

یتعلم علومنا ویعلمها الناس

(He may learn our knowledge's teach others" (۲"

A brief consideration of learning Forty Hadiths .۳

:"The Prophet of Allah (S) said

The one from among my ummah who learns by heart forty Hadiths, which they need" for their religion, Allah will resurge resurrect him (as) a wise jurisprudent on the (dooms day".(۳

من حفظ امتی ... اربعین حدیثاً تحتاجون الیه من امر دینهم بعثه الله یوم القیامه فقیهاً عالماً

:Four points must be taken into view a about this Hadith

This tradition has been much narrated with a little amount of difference variation .۱ both by the Shia Sunni traditionalists. And even some say this is a "Mutawatir" widely transmitted tradition. That is to say it has been so very much narrated that the sure (knowledge of its being soundly narrated from the infallible Imam (as) is achieved.(۴

Allama Majlisi (may God have mercy on him) says about the word "memorizing of .۲

tradition", mentioned in the above stated Hadith, "As a matter of right, memorizing learning Hadith by heart has many grades).

۱- Usul al-Kafi, p. ۳۳.

۲- Wasa'il ul-Shia, vol. ۱۸, p. ۱۰۲.

۳- Safinat ul-Bihar, vol. ۱, p. ۵۰۴, Usul al-Kafi, vol. ۱, p. ۴۹.

۴- Bihar al-Anwar, vol.۲, p. ۱۵۶.

.The rewards of them granted are according to the same grades

One of its grades stages is securing learning the text of the Hadith, whether that securing comes about in the memory securing it from getting perished like preserving .it on papers correction of its words reproducing it

The second grade is learning the text meanings of forty Hadiths contemplation of their minute points deduction of religious injunctions Islamic learnings from them. The third stage is that the text of those forty hadiths may be implemented, practiced upon .secured

It is quite clear that each of these carry a reward but if all the three of them are owned by a person' then it will result in getting the complete reward. There by he says "Getting resurrected as a wise jurisprudent on the resurrection day takes place when .(all the three grades or at least two of the later ones are observed(۱

۳. In many cases, the title of forty is the final limit border of completion of those matters. Allama Haj Mirza Hussain Norri reflects', By benefitting from correct true traditions it becomes evident that in the process of preserving practice for progress from a stage to a higher one, forty days or years have an effective total effect. There by, he pointed out forty cases of the completed affairs matters within the border of (forty.(۲

۴. Supplementary, it may not remain unsaid that forty Hadiths means the Hadiths which are

---

۱- Quotation from Bihar al-Anwar, vol.۲, p. ۱۵۷.

۲- Goodlysaying, the outline of it, p. ۱۷۵-۱۸۱.

a requirement need on the course of guidance such as the problems of beliefs, jurisprudence, politics, ethics. As already mentioned a wise complete jurisprudent is the one who gets benefitted saturated in variant dimensions of religion from the .knowledge practice

The Present Book

The text of this book has been compiled under the title of .Forty Hadiths from each of the fourteen infallibles (as), by the of Islamic Propagation organization, the International relations, Turkish Dept. And published circulated in ۳۲۰ pages' of the .(Rukkai size, in the year ۱۳۶۰ (S.H

The compilation of this book by the said organization has taken place, with the co-operation co-working of two dear excellent brothers Aqai Fakharuddin Altan Aqai :Mujahidi who are respectable students of the Qum's seminary, as under

Following the preface, firstly the particulars of each of the fourteen infallibles are described then comes the Arabic text of the forty traditions from each infallible with their references. Thereafter, those have been translated into Turkish language in the .Latin scripture

And this method is quite interesting, attractive initiative in it form, that forty sayings of .each infallible concerning various affairs dispositions, be narrated

And since it's translation into Persian was quite beneficial in making us aware acquainted with the rich, wealth vast moral, ethical, political, credence, belief social economical culture of the family house hold of the Prophet hood (S) was a guide to the healthy sound way of Islamic life, so

.steps were taken to get it done

It has been endeavored that the translation be in the form of sentence to sentence .although on a few occasions it became inevitable for us to translate freely

This book consists of ۵۶۰ Hadiths, arranged in a manner that their Arabic text then .Persian translation has been put forward

We hope that all of us shall learn constructive, positive beneficial lessons from these profound, deep, lofty dignified words, take useful, positive steps in life to bring about .the purity betterment of our souls the society, by putting them into practice

.Seminary of Qum. Muhammad Muhammadi Ishtehardi

.(Summer ۱۳۷۱ (S.H

The First Infallible: The Prophet of Allah and his forty discourses

point

The First Infallible: The Prophet Of Allah The Messenger Of Islam

(Name: Muhammad, Ahmed (S

.Famous Title Apostle of Allah. Sub Title: AbulQasim

Father and Mother: Abdullah, Amina

Time Place of Birth: Dawn of Friday the ۱۷th of Rabi ul awwal year ۵۷۱ A.D (forty years .before the mission of prophet hood), in Mecca

Time place of Death holy shrine: Passed away on Monday ۲۸th of the month of Safar, the rear, ۱۱th Hijrah, In Medina at the age of ۶۳ years. His Holy shrine, is situated .besides the Prophet's mosque, in Medina

:Life Duration Three Phases

.(before Prophethood (۴۰ years .۱

(after Prophethood in Mecca. (۱۳ years .۲

Post migration from Mecca to Medina the 'foundation laying of Islamic state . ۳ .((approx. ۱۰ years

Forty Traditions from the Holy Prophet

اربعون حدیثاً

عن النبی الاکرم صلی الله علیه وآله و سلم

Oh servants of Allah! You are like patients .۱

p: ۱۱

the lord of mortals is like a physician. So the rectitude well-being of the ailment of patients lies in the rule (formula) which the physician knows administers with that rule, not in that one which the patient desires. Therefore, obey the commands of Allah so (that you get to become among the attainders victorious ones.(١)

١- يا عِبادَ اللهِ أَنتُم كَالمَرضَى وَرَبُّ العالَمِينَ كَالطَّبِيبِ، فَصَلاحُ المَرضى فيما يَعلَمُهُ الطَّبِيبُ وَتَدبِيرُهُ بِهِ،لا فيما يَشتَهِيهِ المَرِيضُ وَيَقتَرِحُهُ، أَلا فَسَلِّمُوا لِلّهِ أَمرَهُ تَكُونُوا مِنَ الفائِزِين. (مجموعه ورّام ج ٢ ص ١١٧)

One who starts a morning in a condition that he does not make effort about the .٢ .affairs of the Muslims is not one of the Muslims

And a person who hears the voice of a man who calls the Muslims to his help but he (does not respond him, is not a Muslim.(٢)

٢- مَن اَصبَحَ لا يَهتَمُ بِاُمُورِ المُسلِمِينَ فَلَيسَ مِنهُم وَمَن يَسمَع رَجُلًا يُنادِى يا لَلمُسلِمِينَ فَلَم يُجِبهُ فَلَيسَ بِمُسلِمٍ . (بحارالانوار ج ٧۴ ص ٣٣٩)

The Prophet of Islam (S) sent a group of Muslims to the battle front against the .٣ enemies. When they returned to the court of Apostle of Allah he said to them ',Well done, bravo, the group who performed the small jihad (holy war) the big jihad has '?(yet) to be performed by them.' They said 'oh Prophet of Allah what is the great jihad

(The Prophet replied, 'jihad war against the passions. (Of ego).' (٣)

٣- إن النَّبِيَّ بَعَثَ سَرِيَّةً،فَلَمّا رَجَعُوا قالَ: مَرحَباً

p: ١٢

Majmoo-a-warram, Vol. ٢, P ١١٧ -١

Bihar ul-Anwar Vol. ٧۴, P ٣٣٩ -٢

Wasail ul Shia, Vol, P ١٢٢ -٣

بِقُومِ قَضَوُا الجِهادَ الأصغَرَ وَ بَقِيَ عَلَيهِمُ الجِهادُ الأكبَرُ . فقيلَ: يا رَسُولَ اللهِ مَا الجِهادُ الأكبَرُ؟ قالَ:جِهادُ النَّفسِ. (وسائل الشيعه ج ١١ ص ١٢٢)

When the innovations heretical practices become evident in my ummah it is . ۴ necessary for the scholar to make his knowledge manifested open (with regards to making the innovations public) so, curse of Allah be upon the scholar who does not do (it.' (١)

۴-اِذا ظَهَرَت البِدَعُ فی اُمَّتی فَلیُظهِرِ العالِمُ عِلمَهُ فَمَن لَم یَفعَل فَعَلَیهِ لَعنَهُ اللهِ. (اصول کافی ج۱ ص۵۴)

Jurisprudents are the trustees of the Prophets (trust worthy dependable . ۵ representatives) till such time they have not entered the world (affairs)? One of those present asked ', what is their entry into the world (affairs)? The Prophet said in response to him, 'Following the king, so when they do that beware of them about your (religion (guard your religion from them). (٢)

۵- أَلفُقَهاءُ أُمَناءُ الرُّسُلِ ما لَم یَدخُلوا فی الدُّنیا، قیلَ یا رَسُولَ اللهِ : وَما دُخُولُهُم فِی الدُّنیا؟ قالَ: اتّباعُ السُّلطانِ فَإذا فَعَلُوا ذلِکَ فَاحذَرُوهُم عَلی دینِکُم. کنز العمال،الحدیث ۲۸۹۵۲ (اصول الکافی ج۱ ص۴۶)

I do not have the fear of neither the faithful nor polytheist about my ummah. . ۶ However, the faith of the faithful refrains him from harming the ummah, more over the infidelity of the polytheist will become the cause of his abjectness repression. But I am afraid about you (being harmed) from the glib tongued hypocrite. He utters by his tongue what you believe is good

---

١- Usool e Kafi Vol, P ۵۴۴

٢- Kanzal Amal al Hadith ٢٨٩۵٢, Usul e Kafi Vol, P ۴۶

,(practically he does what you consider bad (vices). (BIHARUL ANWAR. VOL ۲, P ۱۱۰

۶- اِنّی لا- اَتَخَوَّفُ عَلی اُمَّتی مؤمِناً وَلا- مشرِکاً، فَامَّا المُؤمِنُ فَیَحجُزُهُ اِیمـانُهُ وامّا المُشرِکُ فَیقمَعُهُ کُفرُهُ، وَلکِن اَتَخَوَّفُ عَلَیکُم مُنافِقاً عَلیمَ للّسانِ یَقُولُ مَا تَعرِفُونَ وَیَعمَلُ مَا تُنکِرُونَ. (بحارالانوار ج۲ ص۱۱۰)

When the resurrection day sets in, a herald (of Allah) calls out, Where are the cruel .۷ ones, where are the friends of the cruel ones? And those who put a flake of cotton in their inkpots or tied up a bag for them or mended their pen. So, resurrect them all, (together with the tyrants.' (۱)

۷ــ اِذا کانَ یَومُ القِیامَهِ نادی مُنادٍ اَینَ الظَّلَمَهُ وَاعَوانُهُم؟ مَن لاقَ لَهُم دَواهً، اَورَبَطَ لَهُم کِیساً، اَومَدَّ لَهُم مَدَّهَ قَلَمٍ،فَاحشُرُوهُم مَعَهُم. (بحارالانوار ج۷۵ ص۳۷۲)

There is a good deed above each good deed, to the extent that a man is slain on the .۸ way of Allah. so when he is slain on the way of Allah then there is no good deed above ((better than) it. (۲)

۸ــ فَوقَ کُلِّ بِرًّ بِرٌّ حَتَّی یُقتَلَ الرَّجُلُ فی سَبیلِ اللهِ فِإذا قُتِلَ فی سَبیلِ اللهِ عَزَّوجَلَّ فَلَیسَ فُوقَهُ بِرٌّ. (بحارالانوار ج۱۰۰ ص۱۰)

The worst of all men is the one who sells his hereafter (dooms day) for his world .۹ (life), worse than him is the one who sells (bargains) his resurrection day for the world ((benefits) of the others. (۳)

۹ــ شَرُّ النّاسِ مَن باعَ آخِرَتَهُ بِدُنیاهُ، وَ شَرٌّمِن ذلِکَ مَن باعَ آخِرَتَهُ بِدُنیا غَیرِهِ. (بحارالانوار ج۷۷

Bihar ul-Anwar, Vol. ۷۵. P .۳۲۷ -۱

Bihar ul-Anwar, Vol. ۱۰۰, P ۱۰ -۲

Bihar ul-Anwar, Vol. ۷۷, P ۴۶ -۳

The one who pleases a ruler with something which is the cause of Allah's fury has .۱۰ gone out of Allah's religion. (۱)

۱۰_ مَن اَرضى سُلطاناً بِما يُسخِطُ اللّه خَرَجَ مِن دينِ اللهِ. (تحف العقول ص۵۷)

One who comes to a rich man shows humbleness to him (for the sake of his wealth .۱۱ has lost two third of his religion. (۲)

۱۱_ مَن أَتى غَنِيّاً فَتَضَعضَعَ لَهُ ذَهَبَ ثُلثا دينِهِ. (تحف العقول ص۸)

Indeed, there are ten signs of the pious. ۱. He makes friend for the sake of Allah .۱۲ (pleasure). ۲. He makes enemy for the Almighty Allah. ۳. He enters companionship for Allah. ۴. He gets separated for Allah. ۵. He becomes angry for the sake of Allah. ۶. He gets happy for Allah. ۷. He acts for the sake of lord. ۸. He asks Allah for the fulfillment of his need. ۹. He shows humility humbleness for Allah, whereas, he possesses the virtues of fear from Almighty has sincerity modesty, vigilance carefulness. ۱۰. He performs good deeds for Allah. (۳)

۱۲- أَمّا عَلامَةُ البارِّ فَعَشرَةٌ : يُحِبُّ فِى اللهِ وَيُبغِضُ فِى اللهِ وَيُصاحِبُ فِى اللهِ وَيُفارِقُ فِى اللهِ وَيغضبُ فِى اللهِ. وَيَرضى فى اللهِ وَيَعمَلُ لِلهِ، وَيَطلُبُ إِلَيهِ وَيَخشَعُ لِلهِ خائِفاً، مَخُوفاً،طاهِراً،مُخلِصاً، مُستَحيِياً،مُراقِباً، وَيُحسِنُ فِى اللهِ. (تحف العقول ص۲۱)

I۳.A time will come upon my ummah so that people will not recognize the scholar but those wearing beautiful dress, will not recognize the Quran but when recited in a melodious tone will not

---

Tuhaf al-Uqul, P ۵۷ -۱
Tuhaf al-Uqul, P ۸ -۲
Tuhaf al-Uqul. P۲۱ -۳

serve Allah except in the month of Ramadan. So when the condition of people will become such, Allah will appoint set a ruler over them who shall not have knowledge, (forbearance mercy. (۱

۱۳- سَیَأتی زَمانٌ عَلی أُمَّتی لا یَعرِفُونَ العُلَماءَ إلاّ بِثَوبٍ حَسَنٍ، وَلا یَعرِفُونَ القُرآنَ إلاّ بِصَوتٍ حَسَنٍ، وَلا یَعبُدُونَ اللهَ إلاّ فی شَهرِ رَمَضانَ.فَإذا کانَ کَذالِکَ سَلَّطَ اللهُ سُلطاناً لا عِلمَ لَهُ وَلَا حِلمَ لَهُ وَلا رَحمَ لَهُ. (بحارالانوار ج۲۲ ص۴۵۴)

When the resurrection day will come, the ink of the pen of scholars will be weighed .۱۴ against the blood of martyrs, so as a result of weighing the ink of the pen of scholars (will get superiority over the bloods of the martyrs. (۲

۱۴- اِذا کانَ یَومُ القِیامَهِ وُزِنَ مِدادَ العُلَماءِ بِدِماءِ الشُّهَداءِ فَیَرجُحُ مِدادُ العُلَماءِ عَلی دِماءِ الشُّهَداءِ. (لثالی الاخبار ج۲ ص۲۷۲)

I۵. The example of my house hold (Hazrat Zahra (sa)) the twelve Imams (as)) is like that of the Noah's (as) ship. Who so ever boards it will get rescued (salvation) the one (who opposes the boarding of it, gets drowned.(۳

۱۵- مَثَلُ اَهلِ بَیتی کَمَثَلِ سَفینَهِ نُوح مَن رَکِبها نَجاوَمَن تَخَلَّفَ عَنها غَرِقَ. (جامع الصغیر ج۲ ص۵۳۳ حدیث۸۱۶۲)

Cursed is the one who puts the load of his life responsibilities upon the shoulders of .۱۶ (the people. (۴

۱۶- مَلعُونٌ مَن اَلقی کَلَّهُ عَلَی الناسِ.

(تحف العقول۳۷)

When the dooms day will come about, man will not move one step from his place .۱۷ .till he is questioned about four things

The way how .۱

p: ۱۶

Bihar ul-Anwar. Vol. ۲۲. P ۴۵۴ -۱

Lyali al Ekhbar. Vol. ۲. P ۲۷۲ -۲

Jamiasaghir Vol. ۲. P ۵۳۳ Hadith, ۸۱۶۲ -۳

he spent his life? ٢. As to how did he wear out his youth? ٣. About the wealth, as to where he got it from in what way he spent it? ۴. And about the love of us the house (hold of Prophet. (١)

١٧- إذا كـانَ يَومُ القِيامَهِ لَم تَزِلَّ قَدَما عَبدٍ حَتّى يُسأَلَ عَن أَربَعٍ: عَن عُمرِهِ فِيمَ أَفناهُ.وَ عَن شَبابَهِ فِيم أَبلاهُ، وَعَمّا اكتَسَبَهُ مِن اَينَ اكتَسَبَهُ وَفِيمَ أَنفَقَهُ. وَعَن حُبِّنَا اَهلَ البَيتِ. (تحف العقول / ص۵۶)

Shamoon (the grandson of Judah. one of the disciples of Essa (Christ) (as). ١٨ '?submitted to the Prophet of God (S): Describe to me the signs of ignorant

:The Prophet (S) said

If you become his companion he will offend grieve you. ٢. And if you avoid him he will .١ revile vilify you. ٣. And if he gives something to you he will hold you under obligation. ۴. If you give him something he will be ungrateful. ۵. If you tell him a secret he will commit dishonesty with you (by revealing opening it). ۶. And if he tells you a secret he will blame you (about its opening). ٧. And if he becomes wealthy he will get proud show insolence petulance. ٨. And if he becomes poor he will refuse the blessings of Allah will .not care about committing sin

And if he gets glad happy he commits insolence inordinacy. ١٠. And if he is grieved he .٩ gets disappointed. ١١. And if

---

Tuhaf al-Uqul-Aqook P۵۶ -١

he laughs his laughter is a burst (loud laughter). ١٢. And if he cries he laments wails. ١٣. Attacks assaults the pious ones. ١۴. He does not love Allah does not observe His law. ١۵. And he does not feel ashamed before Allah. ١۶. He does not remember Allah. ١٧. If you please him he admires you exaggerates in admiring you falsely attributes the things (virtues) which you do not possess.١٨. If he gets angry with you all his admiration (for you) finishes up, he attributes unworthy things to you. This is the (program of the ignorant. (١

١٨- قالَ شَمعُونُ : فَأَخبِرنى عَن أَعلامِ الجاهِلِ، فَقَالَ رَسُولُ اللهِ صَلَّى اللّهُ عَلَيهِ وَالِهِ: إن صَحِبتَهُ عَنّاكَ، وإن اعتَزَلتَهُ شَتَمَكَ، وَإِن أَعطاكَ مَنَّ عَلَيكَ،وَإن أَعطَيتَهُ كَفَرَكَ، وَإن أسرَرتَ إِلَيهِ خانَكَ وَإن أَسَرَّ إِلَيكَ اتَّهَمَكَ وَإِن استَغنى بَطِرَ، وَكانَ فَظّاً غَليظاً وَإِنِ افتَقَرَ جَحَدَ نِعمَةَ اللهِ وَ لَم يَتَحَرَّج،وَ إِنِ فَرِحَ أَسرَفَ وَطَغى،وَإِن حَزِنَ أَيِسَ، وَإِن ضَحِكَ فَهَقَ، وَإِن بَكى خارَ،يَقَعُ فِى الأَبرارِ، وَلا يُحِبُّ اللهَ وَلا يُراقِبُهُ، وَلا يَستَحيى مِن اللهِ وَلا يَذكُرُهُ، إن أَرضَيتَهُ مَدَحَكَ،وَقالَ فيكَ مِنَ الحَسَنَهِ ما لَيسَ فيكَ،وَ إِن سَخِطَ عَلَيكَ ذَهَبَت مِدحَتُهُ، وَوَقَعَ فيكَ مِنَ السُّوءِ ما لَيسَ فيكَ، فَهذا مَجرَى الجاهِلِ. (تحف العقول ص١٨- ١٩)

The Prophet of Allah (S) said to Ali (as) 'Oh Ali do you want six hundred thousand .١٩ .(sheep or six hundred thousand dinars or six hundred thousand words (of admonition

Ali (as) submitted 'O' Prophet of Allah I want six hundred thousands of words.' ١. The

---

Tuhaf al-Uqul, P ١٨/١٩ -١

Prophet (S) said I gather all the six hundred thousands of words into six words. O' Ali When you see that the people are busy with recommended desirable good deeds, you get busy with the completing of obligatory (services). ٢. And at a time when you see the people busy with the worldly activities, you get busy with the deeds for the hereafter. ٣. And when you see people mentioning ill of others (slandering back biting) you get busy with your own faults (In rectifying them). ۴. And at times when you see that the people are busy in decorating of world, get busy with decorating beautifying your' resurrection day. ۵. While you see people getting busy with (procuring) abundance plentiful of practice get busy in achieving (outstanding place) the purity of practice Concentrate upon the quality of Practice). ۶. When you see people imploring (creature (people) for help, supplicate to Allah.(١)

١٩- قالَ النَّبِیَّ (صَلَّی الله عَلَیهِ وَالِهِ) یا عَلِیُّ تُرِیدُ سِتَّ مِئَهِ اَلفِ شاهٍ اَوسِتَّ مِئَهِ اَلفِ دِینارٍ اَوستَّ مِئَهِ اَلفِ کَلِمَهٍ؟ قالَ یا رَسُولَ الله سِتَّ مِئهِ اَلفِ کَلِمَهٍ فَقالَ: اَجمَعُ سِتَّ مِئَهِ اَلفِ کَلِمَهٍ فی سِتِّ کَلِماتٍ یَا عَلِیُّ:اِذا رَأَیتَ النّاسَ یَشتَغِلُونَ بِالفَضائِلِ فَاشتَغِل اَنتَ بِإتمامِ الفَرائِضِ،وَ اِذا رَأَیتَ النّاسَ یَشتَغِلُونَ بِعَمَلِ الدُّنیا فَاشتَغِل اَنتَ بِعَمَلِ الآخِرَهِ، وَ اِذا رَأَیتَ النّاسَ یَشتَغِلُونَ بِعُیُوبِ النّاسِ فَاشتَغِل اَنتَ بِعُیُوبِ نَفسِکَ، وَ اِذا رَأَیتَ النّاسَ یَشتَغِلُونَ بتَزیینِ الدُّنیاء فَاشتَغِل اَنتَ بِتَزیینِ الاخِرَهِ،وَ اِذا رَأَیتَ النّاسَ یَشتَغِلُونَ بِکَثرَهَ العَمَلِ فَاشتَغِل اَنتَ بِصَفوَهِ العَمَلِ، وَ اِذا رَأَیتَ النّاسَ

Al Mawaiz ul-Adadiia,Albab,۶, alfasl, ۴ Al Hadith, ١ -١

یَتَوَسَّلُونَ بِالخَلقِ فَتَوَسَّل اَنتَ بِالخالِقِ. (المواعظ العدديه،الباب۶ الفصل۴ الحديث۱)

Why do who I see that the love of World has overwhelmed most of the people to .۲۰ such an extent as if death has been written (made binding) only for the others? And as if the observing of right has only been made obligatory for others than them? Far from it, Far from it, why do the next ones not take lesson from those in the past? ((Generations) (۱)

۲۰- مالى أَرى حُبَّ الـدُّنيا قَـد غَلَبَ عَلى كَثيرٍ مِنَ النّاسِ،حَتّى كَأَنَّ المَوتَ فى هذِهِ الدُّنيا عَلى غَيرِهِم كُتِبَ، وَكَأَنَّ الحَقَّ فى هذِهِ الدُّنيا عَلى غَيرِهِم وَجَبَ ... هَيهاتَ هَيهاتَ أَما يَتَّعِظُ آخِرُهُم بِأَوَّلِهِم؟ (تحف العقول ص ۲۹)

:The Lord has recommended nine things to me .۲۱

Sincerity, secretly and apparently (both in solitude public).۲. Observing of justice .۱ equity in contentment, consent anger. ۳. Acting moderately in poverty wealthy condition. ۴. Forgiving the one who committed excess upon me. ۵. Granting that person who deprived me. ۶. And to join connect with the one who got separated denounced relations with me.۷. And meditating while silent. ۸. And remembrance of (Allah while conferring. ۹. And taking lesson while seeing. (۲

۲۱-اَوصـانى رَبّى بِتِسعٍ: اَو صـانى بِالأخلاصِ فِى السَّرِّوَالعَلانِيَهِ، وَالعَـدلِ فى الرِّضا وَالغَضَبِ، وَالقَصـدِ فى الفَقرِ وَالغِنى،وَ اَن اَعفُو عَمَّن ظَلَمَنِى،وَاعطِىَ مَن حَرَمَنِى وَ اَصِلَ مَن قَطَعَنِى، وَ اَن يَكُونَ صَمتى فِكراً وَمَنطِقى ذِكراً وَنَظَرى عِبَراً. (تحف العقول ص ۳۶)

(Oh Ali! Do not get furious when you (happen to .۲۲

Tuhaf al-Uqul, P. ۲۹ -۱

Tuhaf al-Uqul, P .۳۶ -۲

be enraged then sit down meditate about the power (authority) of Allah over His slaves His fore forbearance about them.(1)

۲۲-یا عَلِیُّ لا تَغضَب، فِإذا غَضِبتَ فَاقعُد،وَتَفَکَّر فی قُدرَهِ الرَّبِّ عَلَی العِبادِ،وَحِلمِهِ عَنهُم. (تحف العقول ص۱۴)

۲۳. There is no servant who practices sincerely forty days for Allah, but the springs of wisdom get apparent (now) from his heart over his tongue. (2)

۲۳- ما مِن عَبدٍ یُخلِصُ العَمَلَ لِلّهِ تَعالی أَربَعینَ یَوماً إِلاّ ظَهَرَت یَنابعُ الحِکمَهِ مِن قَلبِهِ عَلی لِسانِهِ. (جامع السادات ج۲ ص ۴۰۴)

۲۴. Oh Ali! All the eyes will weep on the resurrection day except three eyes. (1) The eye which remained waking in the night till morning on the way of Allah (for the defense of Islamic system). the eye which refrained from seeing the things Prohibited by Allah, the eye which shed tear from the fear of Allah. (3)

۲۴- یا عَلِیُّ کُلُّ عَینٍ باکِیَهٌ یَومَ القِیامَهِ إِلّا ثَلاثَ أَعیُنٍ:عَینٌ سَهِرَت فی سَبیلِ اللهِ وَعَینٌ غُضَّت عَن مَحارِمِ اللهِ، وَ عَینٌ فاضَت مِن خَشیَهِ اللهِ. (تحف العقول ص۸)

۲۵. I am the city of knowledge Ali is its gate so who so ever intends to acquire knowledge must come through the gate. (4)

۲۵- اَنَا مَدینَهُ العِلمِ وَ عَلِیٌّ بابها فَمَن اَرادَ العِلمَ فَلیَأتِ الباب. (جامع الصغیر ج۱ ص۴۱۵ حدیث۲۷۰۵)

۲۶. Oh Abazar! Do value esteem five things before five others (to happen).

۱. Your youth before your old age. ۲. Your health before your ailment. ۳. Your wealth before your poverty. ۴. Your leisure time before getting busy. ۵.

۱- Tuhaf al-Uqul, P ۱۴

۲- Jamia Smdat, Vol. ۲, P ۴۰۴

۳- Tuhaf al-Uqul, P ۸

۴- Jamia Saghir Vol. ۱, P ۴۱۵, Hadith ۲۷۰۵

(Your life before your death. (۱)

۲۶- یا أَباذَرّ،إغتَنِم خَمساً قَبلَ خَمسٍ:شَبابَکَ قَبلَ هرَمِکَ، وَصِحَّتَکَ قَبلَ سقمِکَ وَ غِناکَ قَبلَ فَقرِکَ، وَفراغَکَ قَبلَ شُغلِکَ وَ حَیاتِکَ قَبلَ مَوتِکَ. (بحارالانوار ج۷ ص۷۵)

۲۷. Allah does not look at (value) your faces nor your wealth's but He looks at your (hearts your practices. (۲)

۲۷- إنَّ اللهَ تَبارَکَ وتَعالی لَا یَنظُرُ إلی صُوَرِکُم وَلا إلی أَموالِکُم وَلکِن یَنظُرُ إلی قُلُوبِکُم وَأَعمالِکُم. (بحارالانوار ح۷۷ ص۸۸)

۲۸. Oh people! I have left among you something which if you get (hold of) it, you will (not go astray: The book of Allah (Quran) my progeny, household. (۳)

۲۸- یا أَیُّهَا النّاسُ إِنّی تَرَکتُ فیکُم مَن [ما] إِن أَخَذتُم بِهِ لَن تَضِلوُّا:کِتابَ اللهِ وَعِترَتی أَهلَ بَیتی. (سنن الترمذی،الحدیث:۴۰۳۶)

۲۹. The Prophet of Allah (S) said that Isa' (Christ) (as) said to his disciples sit with someone (keep company with) the seeing of whom makes you remember (mention) Allah his logic (learning) adds to your knowledge his practice makes you keen (inclined (toward) for the hereafter. (۴)

۲۹- قالَ (صَلَّی اللهُ عَلَیهِ وَآلِهِ): قالَ عیسَی بنُ مَریَمَ لِلحَوارِیّینَ:[جالِسُوا] مَن یُذَکِّرُکُمُ اللهُ رُؤیَتُهُ، وَیزیدُ فی عِلمِکُم مَنطِقُهُ، وَیُرَغِّبُکُم فی الآخِرَهِ عَمَلُهُ. (تحف العقول ص۴۴)

۳۰. There are four dispositions Peculiarities, who so ever has got those in him is a hypocrite. And if he has one of those four he has got one peculiarity of hypocrisy in him till such time that he removes it from himself. (Those four are) ۱. Whoever lies while talking ۲.Promises goes back upon

---

۱- Bihar ul-Anwar, Vol. ۷۷. P ۷۵

۲- Bihar ul-Anwar, Vol. ۷۷. P ۸۸.

۳- Sunnan At Trimzi AlHadith ۴۰۳۶

۴- Tuhaf al-Uqul, P ۴۴

his word. ٣. When makes an agreement (pact) deceives the other side. (Breaks breaches the pact). ۴. When he has enmity with someone, he commits, inequity (immorality. (١)

٣٠- اَربَعٌ مَن كُنَّ فيهِ فَهُوَ مُنـافِقٌ، وَ اِن كـانَت واحِـدَةٌ مِنهُنَّ كـانَت فيهِ خِصـلَةٌ مِنَ النِّفـاقِ حَتّى يَـدَعَها:مَن اِذاحَـدَّثَ كَـذِبَ، وَاِذا وَعَدَاَخلَفَ، وَاِذا عاهَدَ غَدَرَ،وَاِذا خاصَمَ فَجَرَ. (خصال الصدوق ج١ ص٢٥۴)

٣١. Beware, indeed the worst of my ummah are those persons who are respected due to the fear of their evil.

٣١- أَلا إِنَّ شَرَّ أُمَّتِى الَّذينَ يُكرَمُونَ مَخافَةَ شَرِّهِم، أَلا وَمَن أكرَمَهُ النّاسُ اِتّقاءَ شَرِّهِ فَلَيسَ مِنّى. (تحف العقول ص۵٨)

٣٢. Beware one who is respected by the people for the sake of securing saving themselves from his evil (harm) is not from me. (٢)

٣٢- لا يُلدَغُ المُؤمِن مِن جُحرٍ مَرَّتينِ. (مسند احمد ابن حنبل ج٢ ص١١۵)

٣٣. Oh community of Muslims! Definitely avoid committing adultery because it has six peculiarities three (will emerge) in this world three in the hereafter. Moreover, those three which appear in this world (consist of): ١.This becomes the cause of getting dishonored. ٢. Causes to bring poverty. ٣. Causes the shortening of age.

And those which take place in the hereafter are: ١. It causes the anger of Allah. ٢. It causes the severances graveness of accounting. ٣. It causes the eternity perpetuity (of man) in the hell fire. (٣)

٣٣-[يـا]مَعشَرَ المُسلِمينَ إِيـاكُم وَالزِّنا فَإِنَّ فيهِ سِتَّ خِصالٍ،ثَلاثُ فِى الـدُّنيا وَثَلاثٌ فِى الآخِرَه،فَأَمّا الَّتى فِى الـدُّنيا: فَإِنَّهُ يَـذهَبُ بِالبَهاءِ،وَيُورِثُ الفَقرَ

١- Khisal Sadook, Vol. ١. P ٢۵۴

٢- Tuhaf al-Uqul. P ۵۴, Vol. ٢, P ١١۵

٣- Kitab ul-Khisal Lissaduk Vol. ١, P ٣٢٠

وَيُنقِصُ العُمُرَ، وَأَمَّا الَّتى فِى الآخِرَهِ فَإِنَّهُ يُوجِبُ سَخَطَ الرَّبِّ وَسُوءَ الحِسابِ وَالخُلُودَ فِى النّارِ. (كتاب الخصال للصدوق ج١ ص ٣٢٠)

۳۴. Oh Ali there are three qualities so that who so ever does not possess these none of his practices will remain constant firm for him. (His practice will not bring fruit result)

۱. The power of piety which refrains him from committing sin. ۲. And the knowledge with which he may repulse the ignorance of the witless (foolish) persons. ۳. Intellect with which he gets along courteously moderately with the people. (۱)

۳۴- يا عَلِيُّ: ثَلاثٌ مَن لَم يَكُنَّ فيهِ لَم يَقُم لَهُ عَمَلٌ: وَرَعٌ يَحجُزُهُ عَن مَعاصِى اللهِ عَزَّوَجَلَّ وَ عِلمٌ يَرُدُّ بِهِ جَهلَ السَّفيهِ وَعَقلٌ يُدارى بِهِ النّاسَ. (تحف العقول ص٧)

۳۵. Whoever of you observes an evil (in society) must change it (object over it) physically with his hand so if he does not have the power of it then he must object over it by his tongue if he does not have the strength of that, he must object upon it in his heart. (He must not remain indifferent to it) And this is the lowest status of faith. (۲)

۳۵- مَن رَأى مِنكُم مُنكَراً فَليُغَيِّرهُ بِيَدِهِ فَإِن لَم يَستَطِع فَبِلِسانِهِ فَإِن لَم يَستَطِع فَبِقَلبِهِ وَذَلِكَ اَضعَفُ الإِيمانِ. (مسند احمد ابن حنبل ج٣ ص٤٩)

۳۶. Beware! One who died having the love of house hold of Muhammad (S) has died as a martyr. Take heed! One who died with the love of household of prophet has died

---

۱- Tuhaf al-Uqul, Vol. ۷.

۲- Masnad Ahmed Bin Hanbal, Vol. ۳, P ۴۹

.exonerated forgiven

.Beware! One who died with the love of Prophet (S) has died, having repented

Beware! One who died with the love of house hold of Prophet (S) has died as a faithful, .having a complete faith

Beware! One who died along with the love of children of Prophet (firstly) the angel of death (Izrael) has given him the glad lidding about Paradise, thereafter, (two angels) .Munkar Nakeer

Beware! One who died with the love of the house hold of Prophet (S) has been sent to (paradise like the bride is sent to the house of the bridegroom. (۱

۳۶- وَمَن ماتَ عَلى حُبَّ آلِ مُحَمَّدٍ ماتَ شَهيداً اَلا- وَمَن ماتَ عَلى حُبَّ آلِ مُحَمَّدٍ ماتَ مَغفُوراً لَهُ اَلا وَمَن ماتَ عَلى حُبَّ آلِ مُحَمَّدٍ ماتَ تائِباً اَلا- وَمَن ماتَ عَلى حُبَّ آلِ مُحَمَّدٍ ماتَ مُؤمِناً مُستَكمِلَ الايمانِ اَلا وَمَن ماتَ عَلى حُبَّ آلِ مُحَمَّدٍ بَشَّرَهُ مَلَكُ المَوتِ بِالجَّنَّهِ ثُمَّ مُنكَرٌ وَنَكِيرٌ اَلا- وَمَن ماتَ عَلى حُبَّ آلِ مُحَمَّدٍ يُزَفُّ اِلَى الجَنَّهِ كَما تُزَفُّ العَروسُ اِلى بَيتَ زَوجِها. (تفسير الكاشف ج۴ص ۲۲۰).

Drinker is similar to the idolater. Oh Ali Allah does not accept the service of the .۳۷ (drinker (up to) forty days. And if he dies with in forty days, he has died as an infidel. (۲

۳۷- شارِبُ الخَمرِ كَعابِدِ وَثَنٍ ياعَلِيُّ شارِبُ الخَمرِ لا- يَقبَلُ اللهُ عَزَّوَجَلَّ صَلاتَهُ أربَعينَ يَوماً،فَإن ماتَ فِي الأَربَعينِ ماتَ كافِراً. (بحارالانوار ج۷۷ ص۴۷)

Allah has not (written) ordained the monasticism for us (Muslims) Indeed . ۳۸ monasticism of my ummah is jihad (holy war) on the course of

---

Tafseer ul-Kashaf, Vol۴, P ۲~۰ -۱

Bihar ul-Anwar, Vol. ۷۷, P ۴۷ -۲

(Allah. (Jihad holy war is the monasticism of Muslims). (١)

٣٨- ... إِنَّ اللهَ تَبـارَکَ وَ تَعـالی لَـم یَکتُـب عَلَینَـا الرَّهبـانِیّه،إِنَّمـا رُهبـانِیَّهُ أُمَّتِی الجِهـادُ فی سَبیـلِ اللهِ ... (بحارالاـنوار ج ٧٠ ص ١١٥/ج ٨٢ ص ١١۴)

One who postpones delays the performing pf Hajj (having got its capacity) till the .٣٩ (time he dies. Allah will resurrect him as a Jew or Christian on the justice day. (٢)

٣٩- مَن سَوَّفَ الحَجَّ حَتّی یَمُوتَ بَعَثَهُ اللهُ یَومَ القِیامَهِ یَهُودِیّاً أَو نَصرانِیّاً. (بحارالانوار ج٧٧ ص۵٨)

Sighting (at stranger men, women) is a poisonous arrow out of the arrows of Satan. .۴٠ So one who overlooks omits that due to the fear of Allah, Allah bestows upon him a (faith, the sweetness of which he will find in his heart. (٣)

۴٠- أَلنَّظرَهُ سَهمٌ مَسمُومٌ مِن سِهامِ إِبلیسَ، فَمَن تَرَکَها خَوفاً مِنَ اللهِ تَعالی أَعطاهُ اللهُ ایماناً یَجِدُ حَلاوَتَهُ فی قَلبِهِ. (جامع السادات ج ٢ ص ١٢)

:Foot Note

Looking of the Namehram, a stranger man towards a women vice versa has been .prohibited by Islam

The Second Infallible: Hazrat Zahra (sa) and her forty discourses

point

(The Second Infallible: The unique Lady of Both Worlds Hazrat Zahra (sa

(Name: Fatima (sa

Renowned Titles: Zahra, Saddiqa Kubra, Tahira, Raazia, Marziyya, Insiyya, Batool, .Hooriyya, Mohaddisa etc

.Sub Title: Umul Hassanain, Ume Abeeha and Umul Aiymma

(Father and mother: Muhammad the Prophet' of Allah (S), Khadija Kubra (as

Time Place of birth: At the threshold of dawn, Friday the ٢٠th of Jamadi us sani, ۵th

.year of Prophetic mission, Born in Mecca

Time of migration marriage: At the age of nearly ۸ years Migrated

---

Bihar ul-Anwar Vol. ۷۰, P ۱۱۵, Vol. ۸۲, P ۱۱۴ -۱

Bihar ul-Anwar, Vol. ۷۷, P ۵۸ -۲

JamiaSaadat, Vol. ۲, P ۱۲ -۳

along with Ali (as) to Medina in the second year of the migration, beginning of the month of zul hijja was married to Ali (as) and bore five children by the Names of .Hassan, Hussain, Zainub, Ume Kulsoom, and Mohsin

Time Place of martyrdom: Was Martyred between the prayer times of Maghrib Esha on the ۱۵th or ۱۳ of the month of Jamadi ul Awal or ۳rd of Jamadi us sani ۱۱th year of .Hijrah. At the age of I۸ years, in Medina

(Forty Traditions from Hazrat Zahra (sa

اربعون حدیثاً عن فاطمه الزهراء علیها السلام

۱. Praise Eulogy Is for Allah for the blessing bounties which He has bestowed. And thanks to Him upon what He revealed (to His servants) And Praise Is for Him upon the common boons blessings which He bestowed upon His servants without their request And upon the comprehensive complete blessings which He granted to all sundry gave .It to us, consecutively. Those graces favors which are uncountable

And are Irredeemable not compensable due to their plentiful-ness of number. And the .Imagination of their end is out of the reach of human mind

He invited the servant to thankfulness for the sake of the consecutive continuous enhancement of blessings. And opened the door of eulogy Praise (of Allah) upon them (so that He may make his favors beneficences great plentiful for them.' (۱

۱- اَلحَمدُ لِلّهِ عَلی ما أنعَمَ، وَلَهُ الشُّكرُ عَلَى مَا أَلهَمَ، وَالثناَءُ بِما قَدَّمَ،مِن عُمُومِ نِعَم اِبتَدَأها وَسُبُوغِ

۱- Ayan ush-Shia Ataba Al Jadeed Vol. I, P ۳۱۵

آلاءٍ أَسـداها، وَ تَمام نِعَم وَالاها،جَمَّ عَنِ الإِحصاءِ عَدَدُها،وَنَأى عَنِ الجَزاءِ أَمَدُها،وَتَفاوَتَ عَنِ الدراكِ أَبدُها،وَنَدَبَهُم لاستِزَادَتِها بِاشُّكرِ لا تِّصالِها،وَاستَحمَدَ إِلَى الخَلائِقِ بِإِجزالِها وَثَنّى بِالنَّدبِ اِلى أَمثالِها. (أعيان الشيعه –الطبع الجديد–ج١ ص٣١٥)

I testify that there is no Deity (Lord) except the sole matchless Allah. And the . ٢ testification of the singleness of Allah is a word that Allah has declared sincerity (as) its reality, made the hearts the center of its contact union. And has made the specifications research of the oneness of Allah's station obvious evident In the light of meditation. The Allah Who cannot be seen by the eyes tongues are unable baffled to describe His virtues attributes. And the intelligence apprehension of man is helpless (destitute from the imagination of his lowness. (١)

٢- أَشـهَدُ أَن لاإِلهَ اِلَّااللهُ وَحدَهُ لا شَـريكَ لَهُ، كَلِمَةٌ جُعِلَ الإِخلاصُ تَأويلَها، وَضُمِّنَ القُلُوبُ مَوصُولَها، وَأَنارَ فِى التَّفكيرِ مَعقُولَها، اَلمُمتَنِعُ مِنَ الأَبصارِ رُويَتُهُ، وَمِنَ الأَلسُنِ صِفَتُهُ، وَمِنَ الأَوهامِ كَيفِيَّتُهُ. (أعيان الشيعه –الطبع الجديد–ج١ ص٣١٥)

Allah made all the beings without previous matter sample shape pattern. And made .٣ them wear the dress of life by His main might's created them according to His divine will Intention, short of it that He might have needed their creation, or have wished any benefit for Himself from their shaping sketching, except this that he wanted to give a proof of His wisdom make the people (creations) aware about His obedience

---

١- Ayan ush-Shia Ataba Al Jadeed Vol. I, P٣١٥

submission, Invited them to his servitude worship make His Invitation grand (ostentatious. (1)

۳- اِبتَدَعَ (الله) الأَشـياءَ لا مِن شَيءٍ كانَ قَبلَها، وَأَنشَأَها بلا احتِذاءِ أَمثِلَهٍ امتَثَلَها،وَكَوَّنَها بِقُدرَتِهِ، وَذَرَأَها بِمَشِيئَتِهِ، مِن غَيرِ حاجَهٍ مِنهُ إلی تَکوینها وَلا فائِدَهٍ لَهُ فی تَصویرِهَا،إلا تَثبیتاً لِحِکمَتِهِ وَتَنبیهاً عَلی طَاعَتِهِ وَإظهاراً لِقُدرَتِهِ وَتَعَبُّداً لِبَرِیَّتِهِ، وَإعز ازاً لِدَعوَتِهِ. (أعیان الشیعه-الطبع الجدید- ج ۱ ص ۳۱۶)

Allah fixed the reward for His obedience torment for His Insubordination . ۴ disobedience, so that He may restrain His servants from His wrath fury lead them to (His paradise. (2)

۴- ... جَعَلَ (الله) الثَّوابَ عَلی طَاعَتِهِ وَوَضَعَ العِقابَ عَلی مَعصِیَتِهِ، ذِیادَهً لِعِبادِهِ عَن نَقمَتِهِ، وَحِیاشَهً لَهُم إِلی جَنَّتِهِ. (أعیان الشیعه-الطبع الجدید-ج۱ ص ۳۱۶)

And I testify that my father Muhammad (S) is the apostle the servant of Allah. And .۵ Allah' selected chose him before appointing him at the post of Prophethood. And He named him before choosing selecting him. And chose him before everything delegating him. Then all the creations were hidden covered in the covers of unseen were hidden amid the screen curtain of fear fright stayed near the last final border of non-entity (nothingness), for, Allah was aware of knew the end of matters because of .His encompassing the incidents of times ages, His knowledge of the predestinates

Allah appointed him (as apostle) so that he may complete all His matter Implement His order materialize His decrees

---

1- Ayan ush-Shia Ataba al Jadeed Vol. ۱. P ۳۱۵-۳۱۶

2- Ayan ush-Shia Ataba Al Jadeed, Taha Al Jadeed. Vol. -۱. P.'۵۱۶

(predestinates. (١)

۵- وَاشـهَدُ أَنَّ أَبی مُحَمَّداً (ص) عَبـدُهُ وَرَسُولُهُ، اختـارَهُ وَانتَجَبه قَبلَ أَن أَرسَـلَهُ ،وَسَـمّاهُ قَبلَ أَن اجتَبلهُ، وَاصـطَفاهُ قَبلَ أَن ابتَعَثَهُ،اِذِ الخَلائِق بِالغَيبِ مَكنُونَهٌ، وَبِسَترِ الأَهاوِيلِ مَصوُنَهٌ، وَبِنِهايَهِ العَـدَم مَقرُونَهٌ، عِلماً مِنَ اللهِ تَعالی بِمآلِ الأُمُورِ، وَإِحاطَهً بِحَوادِثِ الدُّهُورِ وَمَعرِفَهً بِمَواقِعِ المَقـدُورِ. ابتَعَثَهُ اللهُ تعـالی إِتمامـاً لأِمرِه، وَعَزِيمَهً عَلی اِمضـاءِ حُكمِهِ، وَإِنفـاذاً لِمَقاديرِ حَتمِهِ. (أعيان الشـيعه-الطبع الجديد- ج١ ص ٣١۶)

Allah saw nations groups had various different sects in their religion scattered .۶ staying on the verge of the fires of differences, busy with their idol worshipping. They denied God with all the signs and symbols of him. (Irfan) So Allah illuminated the darkness's through my father Muhammad (S) and removed the darkness's from their (hearts, removed (cured) the blindness of the eyes. (٢)

۶- فرَأَی (الله) الأُمَمَ فِرَقـاً فی أَديانِهـا،عُكَّفـاً عَلی نيرانِهـا، عابِدَهً لِأَوثانِهـا، مُنكِرَهً لِلّهِ مَعَ عِرفانِها فَأَنارَ اللهُ تَعالی بِأَبی مُحَمَّدٍ (ص) ظُلَمَها، وَكَشَفَ عَنِ القُلُوبِ بُهَمَها، وَجَلی عَنِ الأَبصارِ غُمَمَها. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

My father Muhammad (S) stood up with (his) guidance among the people. And saved .٧ them from perversion aberration, and turned their blindness into enlightenment and (guided them towards the firm religion. And called (invited) them to the straight way. (٣)

٧- قـامَ (أَبی مُحَمـدٌ)فِی النّاسِ بِالهِـدايَه، وَأَنقَـذَهُم مِنَ الغـوايَهِ، وَبَصَّرَهُم مِنَ العمـايَهِ، وَهَـداهُم إِلی الـدّينِ القَويمِ،وَدَعـاهُم إِلی الصِّراطِ المُستَقيمِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

You the servants of Allah, are the ones to maintain His injunctions prohibitions, the .٨ carriers of His religion, His

---

Ayan ush-Shia Ataba Al Jadeed Vol. ١. P ٣١۶ -١

Ayun ush-Shia Ataba Al Jadeed Vol. I, P ٣١۶ -٢

Ayan ush-Shia Ataba Al Jadeed Vol. I, P ٣١۶ -٣

revelation, the trustees of Allah upon your souls, the propagators of His religion (among the other nations. (١)

٨- أَنتُم عِبادَ اللهِ نُصُبُ أَمرِهِ وَنَهيِهِ، وَحَمَلَةُ دينِهِ وَوَحيِهِ،وَأُمَناءُ اللهِ عَلى أَنفُسِكُم،وَبُلَغاؤُهُ إِلى الأُمَمِ. (أعيان الشيعه-الطبع الجديد-ج١ ص ٣١۶)

Oh the servants of Allah! (Beware) the real leader from Allah, is present among you .٩ and the commitment has previously been made to you and the remaining left over of .the prophet hood has been appointed for your guidance

That is the speaking book of Allah the truthful Quran, a beaming gleaming light, in which all the secrets facts about the completion of man his prosperity have been exhibited illuminated. It guides from darkness towards light of guidance. Its followers (are the subject of envoy of others. (٢)

٩- أَنتُم عِبادَاللهِ...زَعيمُ حَقٍّ لَهُ فيكُم، وَعَهدٌ قَدَّمَهُ إِلَيكُم،وَبَقِيَّةٌ استَخلَفَها عَلَيكُم،كِتابُ اللهِ الناطِقُ، وَالقُرآنُ الصّادِقُ وَالنُّورُ السّاطِعُ، وَالضِّياءُ الّلامِعُ، بَيِّنَةٌ بَصائِرُهُ، مِنكَشِفَةٌ سَرائِرُهُ، مُتَجَلِّيَةٌ ظَواهِرُهُ، مُغتَبِطٌ بِهِ اَشياعُهُ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

The book of Allah is the guide of its followers towards the pleasure of Allah. .١٠ Listening (carefully) to it leads to the salvation. The enlightened conspicuous evidences proofs of Allah can be obtained through it. And (also the knowledge) of His interpreted intentions fear invoking constraining prohibitions His sufficing testimonies conspicuous arguments, desired virtues allowed endowments gifts obligatory divine (laws. (Can be obtained from it) (٣)

١٠- كِتابُ اللهِ ... قائِدٌ إِلَى الرِّضوانِ اتِّباعُهُ، مُؤَدٍّ إِلَى

Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ٣١۶ -١

Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ٣١۶ -٢

Ayan ush-Shia Ataba Al Jadeed, Vol. ١, P ٣١۶ -٣

النّجـاهِ استِماعُهُ. بِهِ تُنـالُ حُجَجُ اللهِ المُنَوَّرَهُ، وَعَزائِمُهُ المُفَسِّرِهُ، وَمَحـارِمُهُ المُحَـذَّرَهُ، وَبَيِّنـاتُهُ اَلجـالِيَهُ، وَبَراهينُهُ الكـافِيَهٌ، وَ فَضـائِلُهُ المَندُوبَهٌ، وَرُخَصُهُ المَوهُوبَهُ، وَشَرائِعُهُ المَكتُوبَهُ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١٦)

۱۱. (۱) .Allah made the faith for you as a purity from polytheism (infidelity)

۱۱- فَجَعَلَ اللهُ الإيمانَ تَطهيراً لَكُم مِنَ الشِّركِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١٦)

۱۲. And (made) service the cause of your getting distant (purification) from pride (egoism). (۲)

۱۲- وَ [جَعَلَ اللهُ] الصَّلاهَ تَنزيلهاً لَكُم عَنِ الكِبرِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١٦)

۱۳. And rendered alms for the purity of your soul nourishment expansion of your sustenance. (۳)

۱۳- وَ [جَعَلَ اللهُ] الزَّكاه تَزكِيهً لِلنَّفسِ وَنماءً فِى الرِّزقِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١٦)

۱۴. (۴) .And rendered fasting for the maintenance firmness of your sincerity...

۱۴- وَ [جَعَلَ اللهُ]... الصِّيامَ تَثبيتاً لِلإخلاصِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١٦)

۱۵. (۵) .And Allah set hajj for the consolidation reinforcement of the religion

۱۵- وَ [جَعَلَ اللهُ] الحَجَّ تَشييداً لِلدِّينِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١٦)

۱۶. Allah executed 'rendered justice (for the sake of putting together harmonization of the hearts; (۶)

۱۶- وَ [جَعَلَ اللهُ] العَدلَ تَنسيقاً لِلقُلُوبِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١٦)

۱۷. And (Allah set) the subordination obedience of us (the household of the Prophet (S) for the security of Society's system our Imamate as a safety from Segregation (disunity). (۷)

۱۷- وَ [جَعَلَ اللهُ] طاعَتَنا نِظاماً لِلمِلَّتِهِ وَاِمامَتنا اماناً مِنَ الفرقَهِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١٦)

۱۸. And (Allah made) Jihad (holy war), the honor glory

۱- Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶

۲- Ayan ush-Shia Ataba Al Jadeed Vol. ۱. P۳۱۶

۳- Ayan ush-Shia Ataba Al Jadeed Vol. ۱, P ۳۱۶

۴- Ayan ush-Shia Ataba Al Jadeed, Vol. ۱. P ۳۱۶

۵- Ayan ush-Shia Ataba Al Jadeed, Vol. I. P۳۱۶

۶- Ayan ush-Shia Ataba Al Jadeed. Vol. I, P ۳۱۶

۷- Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶

(for Islam abjectness humbleness for the infidels hypocrites. (١

١٨- وَ [جَعَلَ اللّهُ] الجِهادَ عِزّاً لِلإسلامِ وَذُلّا لِأَهلِ الكُفرِ وَالنِّفاقِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

١٩. (Arid (Allah rendered) patience as a help for getting reward. (٢

١٩- وَ [جَعَلَ اللّهُ] الصَّبرَ مَعُونَةً عَلَى استيجابِ الأجرِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

٢٠. And (Allah caused) commanding goodness forbidding to do evil for the amendment (correction of society the common folks (public). (٣

٢٠- وَ [جَعَلَ اللّهُ] الأَمرَ بِالمَعرُوفِ وَالنَّهى عَنِ المُنكَرِمُصلحَةً لِلعامَّةِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

٢١. And (Allah made) the kindness to parents as a protection (shield) to His wrath (displeasure. (۴

٢١- وَ [جَعَلَ اللّهُ] بِرَّ الوالِدَينِ وِقايَةً مِنَ السَّخَطِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

٢٢. And Allah made joining connecting with the kinship cognation, the cause of (lengthening of life. (۵

٢٢- وَ [جَعَلَ اللّهُ] صِلَهَالأَرحامِ مِسناةً فِى العُمرِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

٢٣. And Allah made law of retaliation (revenge for homicide) as the security of blood ((from being shed). (۶

٢٣- وَ [جَعَلَ اللّهُ] القِصاصَ حِقناً لِلدِّماءِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

٢۴. (And Allah executed the vow performing as a medium for forgiveness. (٧

٢۴- وَ [جَعَلَ اللّهُ] الوَفاءَ بِالنَّذرِ تَعرِيضاً لِلمَغفِرَهِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

٢۵. And (Allah rendered) the correct use of weight measure (units) a medium for (stopping from selling less (than actual). (٨

٢۵- وَ [جَعَلَ اللّهُ] تَوفِيَهَ المَكاييلِ وَالمَوازِينَ تَغييراً لِلبَخسِ. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

٢۶. And (Allah rendered) prohibition from drinking wine the

۱- Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶

۲- Ayan ush-Shia Ataba Al Jadeed, Vol. I, P۳۱۶

۳- Ayan ush-Shia Ataba Al Jadeed, Vol. I, P۳۱۶

۴- Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶

۵- Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶

۶- Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶

۷- Ayan ush-Shia Ataba Al Jadeed, Vol. I, P ۳۱۶

۸- Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶

(cause of taking distance from contaminations, (evils). (۱

۲۶- وَ [جَعَلَ اللهُ] النَّهی عَن شُربِ الخَمرِ تَنزِیهاً عَنِ الرَّجسِ. (أعیان الشیعه-الطبع الجدید- ج۱ ص ۳۱۶)

And Allah made the prohibition to accuse someone of adultery a protection (shield) .۲۷ (for avoiding (His) curse. (۲

۲۷- وَ [جَعَلَ اللهُ] اجتِنابَ القَذفِ حِجاباً عَنِ اللَّعنَهِ. (أعیان الشیعه-الطبع الجدید- ج۱ ص ۳۱۶)

And (Allah made) refraining from theft for the sake of positivity affirmation for . ۲۸ (modesty. (۳

۲۸- وَ [جَعَلَ اللهُ] تَرکَ السّرقَهِ اِیجاباً لِلّعِفَّهِ. (أعیان الشیعه-الطبع الجدید- ج۱ ص ۳۱۶)

And Allah prohibited polytheism for the sake of (bringing about) sincerity in (His) .۲۹ (adoration worship, (۴

۲۹- وَحَرَّمَ اللهُ الشَّرکَ اِخلاصاً لَهُ بِالرُّبُوبِیَّهِ. (أعیان الشیعه-الطبع الجدید- ج۱ ص ۳۱۶)

Certainly, an apostle has come to you from among yourselves; grievous to him is .۳۰ your falling into distress, excessively solicitous respecting you; to the believers (he is) .compassionate, merciful

So if you assay recognize him you will find he is my father not the father of your women the brother of my cousin, (Ali (as)) not that of your men. And how nice a relation I have to him. So he propagated his prophetic (mission). He always used to .turn his face from the polytheists

And fought against them till he beat them up. He would invite people towards Allah by wisdom, beautiful admonition. He broke the idols scattered the aggregation of polytheists in a way that they ran away (from the battle fields), so that finally the hidden secret of oneness of Allah

---

Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶ -۱

۲- Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P۳۱۶

۳- Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶

۴- Ayan ush-Shia Ataba Al Jadeed, Vol. ۱, P ۳۱۶

.became manifested by him

And he made the logic of religion reach the ears ((of the people) settled down the foam of the camels of Satan turned the slogan yelling of those devils silent. And downed the agents of hypocrisy mutual commitments of the infidels got dissolved till such time that, you (people) spoke to a group of enlightened modest men with the ((words of oneness of Allah sincerity.(١)

٣٠- ... ((لَقَد جاءَكُم رَسُولٌ مِن اَنفسِكُم عَزيزٌ عَلَيهِ ما عَنِتُّم حَريصٌ عَلَيكُم بِالمُؤمِنينَ رَؤُوف رَحيمٌ)).

فَإن تُعزوهُ وَتَعرِفُوهُ تَجِدُوهُ أَبى دُونَ نِسائِكُم وَ أَخاابن عمى دُون رِجالِكُم، وَلَنِعمَ المُعزى إِلَيهِ فَبَلَّغَ الرِّسالَهَ صادِعاً بِالنَّذارَهِ،مائِلاً عَن مَدرَجَهِ المُشرِكينَ ضارِباً ثَبجَهم آخِذاً بِكَظمِهِم داعياً إلى سَبيلِ رَبِّهِ بِالحِكمَهِ وَالمُوعِظَهِ الحَسَنَهِ،يُكسِّرُ الأَصنامَ، وَينكت الهام حتَّى انهَزَمَ الجَمعُ وَوَلّوا الدُّبُرَ حَتَّى تَفرّى اللَّيلُ عَن صُبحِهِ وَاسفَرَ الحَقُّ عَن مَحضِهِ، وَنَطَقَ زَعيمُ الدّينِ، وَخَرَسَت شَقاشِقُ الشَّياطينِ، وَطاحَ وَشيظ النِّفاقِ وَانحَلَّت عُقدَهُ الكُفرِ وَالشِقاقِ وفهتم بِكَلِمَهِ الإِخلاصَ، فى نَفَرٍ مِنَ البيض الخماص. (أعيان الشيعه-الطبع الجديد- ج١ ص ٣١۶)

You were on the edge of a fire ditch, and were a cup of drink the morsel of a .٣١ greedy one a firebrand of every hasty one were being trampled on (by other nations) drank from the contaminated waters gathered over in ditches your energy (food) was (secured by) the leaves of trees desert grass. And for your abjectness abasement you were always afraid that those around you might abduct you in the winking of an

---

Ayan ush-Shia Ataba Al Jadeed. Vol. I. P٣١۶ -١

eye. So, Allah liberated you (of these misfortunes) through my father Mohammed (S). In spite of it that he (S) was involved at war against the intrepid the hungry wolves of Arab the stubborn refractories of the people of the books (Jews Christians). Whenever his opponents would lit the fire of war, Allah extinguished it to your benefit. ((۱)

۳۱- وَكُنتُم عَلى شَفا حُفرَةٍ مِنَ النّارِ مَذقَّهَ الشّارِبِ وَنُهزَةَ الطّامِعِ، وَقُبسَةَ العَجلانِ وَ مُوطِىءَ الأَقدام تَشربُونَ الطّرق، وَتَقتاتُونَ القد أَذِلَّهً خاسِئينَ تخافُونَ اَن يَتَخَطَّفَكُمُ النّاسُ مِن حُولِكُم فَأَنقَذَكُمُ اللهُ تَبارَكَ وَتَعالى بِأَبى مُحَمَّدٍ (ص) بَعدَ اللَّتَيا وَالَّتى وَبَعدَ أَن مَنى بِبُهمِ الرِّجالِ وَ ذُؤبانِ العَرَبِ وَمَرَدَهِ أَهلِ الكِتابِ«كُلَّما أَوقَدُوا ناراً لِلحَربِ اَطفَأَها اللهُ» (أعيان الشيعه-الطبع الجديد- ج۱ ص ۳۱۶)

Imam Hassan (as) said, "on the Friday night I saw my, mother (Fatima (sa)) . ۳۲ standing in her arch of prayer. She was continuously kneeling performing prostration till the dawn broke. I would hear her pray for the faithful men Women, but she did not at all pray for herself. ۱ said, “Oh mother why did you not pray for yourself like you prayed for others?' so she replied, 'Oh my son, first thy neighbor there after your own ".house

۳۲- قالَ الحَسَنُ بنُ عَلِى عليه السلام: رَأَيتُ أُمّى فاطِمَهَ عليها السلام قامَت فى مِحرابِها لَيلَهَ جُمعَتِها فَلَم تَزَل راكِعَهً ساجِدَهً حَتّى اتّضَحَ عَمُودُ الصُّبحِ، وَسَمِعتُها تَدعُو لِلمُومِنينَ وَالمُؤمِناتِ وَتُسَمّيهم وَتُكثِرُ الدُّعاءَ لَهُم، وَلا تَدعُو لِنَفسِها بِشَىءٍ قُلتُ لَها : يا أُمّاه لِمَ لا تَدعينَ لِنَفسِكَ كَما

Ayan ush-Shia Ataba Al Jadeed. Vol. I. P ۳۱۶ -۱

تَدعينَ لِغَيرِكِ ؟ فَقالَت: يا بُنَيَّ،الجارُثُمَّ الدّارُ. (بيت الاحزان – ص۲۲)

The Prophet (S) said to Fatima (sa), 'what is, the thing which is a blessing for .۳۳ '?woman

She said that, 'she must not see a man (stranger not be intimate) a man must not see (her." (۱)

۳۳- قالَ النَّبیُّ صلی الله علیه واله لَها: أَیُّ شَیءٍ خَیرٌ لِلمَرأَهِ؟ قالَت:«اَن لا تَری رَجُلًا وَلا یَراها رَجُلٌ» (بیت الاحزان – ص۲۲)

One day a lady cwme.to Fatima (sa) said 'I have a weak old mother who does not .۳۴ know a few problems about her Service (prayers). She has sent me towards you to question you (about them). Thus Fatima answered her (questions). And the number of her queries reached to ten Fatima (sa) replied to all her questions. Then she (the woman got a shamed because of the high number of her questions. And said, 'Oh .daughter of the Prophet (S) 'I do 'not put you to more inconvenience than this

Fatima (sa) said, 'Ask me what you do not know. Have you ever seen a person who is one day hired to carry a heavy thing to the roof top from ground for an amount (equal to) a thousand dinars (nearly a hundred thousand miskal (unit of weight) of gold) he may feel himself tired. She said “No”. Fatima (sa) said, 'I have been hired by Allah to get a wages which if the space between the earth sky is filled up with pearls still (That

---

Bait ul-Ahzan. P ۲۲ -۱

wages) would he more than it for each of the questions I may answer you. Therefore, (I deserve it that I must not feel tired " exhausted.' (۱)

۳۴- حضَرَت إمرأةٌ عِندَ الصَّديقَهِ فاطِمَهَ الزَّهراءِ عَليها السَّلامُ فَقالَت: إنَّ لی وَالِدَهٌ ضَعيفَهٌ وَقَد لَبِسَ عَلَيها فی أَمرِ صَلاتِهَا شَیءٌ، وَقَد بَعَثَتنی إِلَيکِ أَسأَلُکِ، فَأَجابَتها فاطِمَهٌ عَلَيها السلام عَن ذلِکَ، فَثَنَّت فاجابَت ثُمَّ ثَلَّثَت اِلی اَن عَشَّرَت فَأَجابَت ثُمَّ خَجِلَت مِنَ الکَثرَهِ فَقالَت لا أَشُقُّ عَلَيکِ يَا ابنَهَ رَسُولِ اللهِ، قالَت فاطِمَهٌ:هاتی وَسَلی عَمّا بَدالَکِ،أَرَأيتِ مَنِ اکتُرِیَ يَوماً يَصعَدُ إِلی سَطحٍ بِحملٍ ثَقيلٍ وَ کِراهُ مِنهُ اَلفِ دينارٍ يَثقُلُ عَلَيهِ؟فَقالَت: لا- قَالَت :اکتُريتُ أَنا لِکُلِّ مَسأَلَهٍ بِأَکثَرَ مِن مِلءِ ما بَينَ الثَّری إِلَی العَرشِ لُؤلُؤاً فَأَحری اَن لا يَثقُلَ عَلَیَّ. (بحار الأنوار – ج۲ ص۳)

Oh Allah! Belittle me in my eyes glorify magnify your station to me. And inspire me' .۳۵ (about) Your obedience the practice which may cause Your pleasure the shunning evading from things (matters) which are the cause of Your wrath, oh the most (merciful of all!' (۲)

۳۵- اَللّهُمَّ ذَلِّل نَفسی فی نَفسی وَعَظِّم شَأنُکَ فی نَفسی وَأَلهِمنی طاعَتَکَ وَالعَمَلَ بِما يُرضيکَ وَالتَجَنُّبَ لِما يُسخِطُکَ ياأَرحَمَ الرّاحِمينَ. (أعيان الشيعه-الطبع الجديد- ج۱ ص۳۲۳)

Oh Allah! Content me with the sustenance you have granted me. And till such time' .۳۶ that you keep me alive, hide me make me sound prosperous. And forgive me take pity upon me when I die. (During death process). Oh Allah! Do not help me in something that you

---

۱- Bihar ul-Anwar. Vol. ۲, f ۳

۲- Ayan ush-Shia Ataba Al Jadeed Vol. ۱, P .۳۲.۳

have not predestined for me. And facilitate the achievement of that thing which you (have predestined for me.' (۱)

۳۶- اَللّهُمَّ قَنِّعنی بِما رَزقتَنی وَاستُرنی وَعافِنی أَبداً ما اَبقَیتَنی وَاغفِرلی وَارحمنی اِذا تَوَفَّیتَنی اللّهُمَّ لا تَعِننی فی طَلَبِ ما لَم تُقَدِّر لی، وَما قَدَّرتَهُ عَلَیَّ فَاجعَلهُ مُیَسَّراً سَهلاً. (أعیان الشیعه-الطبع الجدید- ج۱ ص۳۲۳)

Oh Allah! Bestow upon my parents and all those persons who have rights of their .۳۷ blessings beneficences upon me, the best of your rewards. Oh my Allah, spare me the leisure respite for the object for which you have created me. And do not let me be busy involved (absolutely) in my commitments. And do not torment me when I ask (forgiveness. And do not deprive me of what I yearn question you for. (۲)

۳۷- اَللّهُمَّ کافِ عَنّی وَالِدَیَّ وَکُلَّ مَن لَهُ نِعمَةٌ عَلیَّ خَیرَ مُکافاتِک،اَللّهُمَّ فَرِّغنی لِما خَلَقتَنی لَهُ وَلا تُشغِلنی بِما تَکَفَّلتَ لی بِهِ وَلا تُعَذِّبنی وَاَنَا اَستَغفِرُکَ وَلا ترحرمنی وَاَنَا أَسأَلُکَ. (أعیان الشیعه-الطبع الجدید- ج۱ ص۳۲۳)

Underlying are the rhymes which Hazrat Zahra (sa) recited upon the mourning of .۳۸ .Prophet's (S) demise

The person who smells the sweet fragrance of the grave of the Prophet (S) so what if' ?he does not smell any other fragrance for long times to come

Agonies anguishes griefs poured upon me in such a way that had they poured upon (days those would have turned into nights. (Bleak, dark bewildering). (۳)

۳۸- ما انشدتهُ (ع) فِی رثاء الرَّسُولِ صلی الله علیه وآله:

ماذا عَلی مَن شَمَّ

p: ۳۹

Ayan ush-Shia Ataba Al Jadeed Vol. ۱, P .۳۲.۳ -۱

Ayan ush-Shia Ataba Al Jadeed Vol. ۱, P .۳۲.۳ -۲

Malam un-Nisa, Vol. ۴, P ۱۱.۳ -۳

تُربَهَ اَحمَد

اَن لا يَشُمَّ مَدَى الزَّمانِ غَوالِيا

صُبَّت عَلَيَّ مَصائِبُ لوأنَّها

صُبَّت عَلَى الأَيّامِ صِرنَ لَيالِيا (اعلام النساء – ج۴ ص۱۱۳)

The dust of sorrow covered the space of sky the sun has faded the bright day .۳۹ turned bleak. The earth has become dark gloomy after the death of the Prophet (S) woe! Alas! What the earth will have much of Jolting upon being separated parted from ?(him (S

It is meritorious befitting that the east west of the' world may weep upon the parting ;of Prophet (S) the persons of Muzzir tribe all of the rest of the men tribes shed tears

And the great magnificent mountain of the existence the hidden covered Kabaah .(House of Allah) its pillars should shed tears

Oh the terminator finalize of the (series of) prophets! The light of whom is the source of blessing for the world's inhabitants, Be the salutation blessings of Allah the (descended of Holy Quran upon you. (۱)

۳۹- ایضاً:

أغبرَ افاقُ السَّماءِ وَكُوِّرَت شَمسُ النَّهارِوَأُظلِمَ العَصرانِ

فَالأَرضُ مِن بَعدِ النَّبِيّ كَئيبَةٌ أسفاً عَلَيهِ كَثيرَه الرَجفانِ

فَلَيَبكِهِ شَرقُ البِلادِ وَغَربُها وَلتَبكِهِ مضروَكل يمانِ

وَليَبكِهِ الطودُ العَظيمُ جودَه وَالبَيتُ ذُوالأَستارِ وَالأَركانِ

يَا خاتم الرُّسلِ المُبارَكَ ضوؤُهُ صَلَّى عَلَيكَ مُنزِلُ القُرآنِ

(اعلام النساء- ج۴ ص۱۱۳)

Following you (Prophet (S)) inequities (intrigues revolts) took shape variant voices .۴۰

were raised so that if you were present supervising (things) all these differences .deviations would not have taken place

You setoff (on the journey of eternity) from among us now

Malam un-Nisa, Vol. ۴. r ۱۱۳ -۱

our condition is like the earth which becomes devoid of the beneficial rains. And your nation upset the order discipline of matters. So be a witness do not let their matter get (out of your sight. (۱)

۴۰- وایضاً:

قَد کانَ بَعدَکَ اَنباءٌ وَهَنبَثَةٌ لَو کُنتَ شاهِدَها لَم تَکثُرِالخَطبُ

إنّا فَقَدناکَ فَقدَ الأَرضِ وَابِلَها وَاختَلَّ قَومُکَ فَأشهَد هُم وَلا تَغِب

(اعلام النساء- ج۴ ص۱۱۳)

The Third Infallible: First Imam Hazrat Ali and his Forty Discourses

point

(Third Infallible: Imam Ali (as

(Name AIi (as

"Renowned Title: "Ameer Al Momineen

Sub Title: Abul Hassan

(Father and Mother: Abu Talib (as) and Fatima Bint e Asad (as

Time Place of birth: ۱۳th of Rajab ten years before the raising of Prophet. Born inside .kabah

Duration of Caliphate: ۳۰ years

Time Place of martyrdom: Morning of ۱۹th Ramadan-۴۰th hijrah was injured by Abdul rehman Ibn muijim and passed away on the ۲۱st of Ramadan at the age of ۶۳ years. (Tomb in Najaf Ashraf (Iraq

:Duration of age four stages

.I. Childhood, duration nearly ten years

.Duration in the service of prophet (S) Nearly ۲۳ years .۲

.Duration of avoiding the Government machinery approx. ۲۵ years .۳

.Duration of Apparent caliphate ۴ years nine months .۴

I.note: He was forced obliged to avoid the interference in the caliphate machine. Although he was nominated openly by Allah the Prophet (S) on various occasions including the feast of Zul Ashira. ⁕ Upon the day of Ghadeer khumm in the presence of nearly one hundred thousand pilgrim companions of the Prophet (S), unfortunately after the sad demise of the Prophet (S), Muslims turned down the

---

Malam un-Nisa, Vol. ۴. P ۱۲۲ -۱

ordain of Allah (SWT)'s Prophet by rejecting his caliphate creating a split and Ideologkal difference with the true school of Islamic Ideology presumed by the holy .(Prophe (S

(Forty Traditions of Ameer Al Momineen (as

اربعون حديثاً

عن اميرالمؤمنين على عليه السلام

(The one who recognized himself (self-cognition) has recognized his Allah. (١ .١

١- مَن عَرَفَ نَفسَهُ فَقَد عَرَفَ رَبَّهُ. (غررالحكم، الفصل ٧٧ الحديث ٣٠١)

Indeed, Allah raised Muhammad (S) upon the righteousness so that he may move .٢ His servants out of the (state of) adoration of servants towards His own adoration, from the commitment of His slaves towards His own commitment from the obedience of His slaves towards His own obedience from the guardian ship of his servants to His (own guardian ship. (٢

٢- فَإِنَّ الله تَعالى بَعَثَ مُحَمَّداً صَلَّى اللهُ عَلَيهِ وَآلِهِ وَسَلَّمَ بِالحَقِّ لِيُخرِجَ عِبادَهُ مِن عِبادَهِ عِبادِهِ إِلى عِبادَتِهِ، وَمِن عُهُودِ عِبادِهِ إِلى عُهُودِهِ، وَ مَن طاعَهِ عِبادِهِ إِلى طاعَتِهِ،وَمِن وِلايَهِ عِبادِهِ إِلى وِلايَتِهِ. (فروغ الكافى،ج٨ ص٣٨۶)

There is nobody who sits with (acquires the company) of Quran except that when he .٣ stands up from it (move away) with addition or loss. Addition to his guidance loss of his (blindness. (Aberration

And know it there is no Poverty adversity for anyone after having' Quran (with him) (nobody has any wealth needlessness before having the Holy Quran (with him). (٣

٣- ماجالَسَ هذَا القُرانَ اَحِدٌ إلاّ قامَ عَنهُ بِزِيادهٍ اَو نُقصانٍ زيادَهٍ فى هُدىً، وَنُقصانٍ مُن عمىً، وَاعلَمُوا أَنَّهُ لَيسَ عَلى أَحِدٍ بَعدَ القُرانِ مِن فاقَهٍ، وَلاَ لأَحَدٍ قَبلَ القُرانِ مِن غِنىً. (الحياه

.Ghurar Al Hikam, Chapter٧٧, Hadith ٣٠١ -١

Farroo Al Kafi, Vol. ۸, P ۳۸۶ -۲

Al HayatVol۲, P ۱۰۱ -۳

ج۲ ص۱۰۱)

۴. The one who is pleased satisfied with the deed of a nation (group) is like the one who has shared that with it. And for all those entering into a falsehood there are two sins; the sin of practice the sin of being pleased with it.(۱)

۴-اَلرّاضی بِفِعلِ قَومٍ کَالدّاخِلِ فِیهِ مَعَهُم ،وَعَلی کُلِّ داخل فِی باطِلٍ اِثمانِ اثمُ العَمَلِ بِهِ وَاِثمُ الرَّضا بِهِ. (نهج البلاغه لصبحی الصالح،قصارالحکم۱۵۴، ص۴۹۹)

۵. Ali (as) was questioned about faith. So he replied: Faith rests upon four pillars.

۱. Patience ۲. Certitude ۳. Justice ۴. Jihad (holy war). And patience out of those, has four branches. Keenness eagerness (۲) fear (۳) Piety (۴) wait.

The one who is keen eager for Heaven steps aside the passionate temptations the one who has the fear of hell fire abstains refrains from the forbidden deeds the one who has asceticism in the world takes the calamities anguishes (of life) easy the person who is looking forward to waiting for death makes haste hurry towards the good deeds.

And Jihad (holy war) is based upon four branches. ۱. The ordering of good deeds.

۲. Stopping from the bad deeds.

۳. the enmity with transgressors. ۴. truthfulness on the battle front of struggle combat.

So, the one who orders the good deeds strengthens the backs of faithful's. And the one who stops people from bad deeds has rubbed the noses of the infidels upon dust (belittled weakened them). And

---

۱- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam. ۱۵۴ P ۴۹۹

the one who truth fully stands up in the battle field has discharged an obligatory practice. And the one who gets enraged furious with the transgressors gets angry for Allah, Allah too becomes enraged angry for his sake will please him on the (resurrection day. (١)

۵- سُئِلَ عَلَیهِ السَّلامُ عَنِ الایمانِ، فَقالَ:الإیمانُ عَلی أَربَعِ دَعائِمَ:عَلَی الصَّبرِ وَالیَقِینِ وَالعَدلِ الجِهادَ. وَالصَّبرُ مِنها عَلی أَربَعِ شُعَبٍ عَلی الشَّوقِ وَالشَّفَقِ وَالزُّهدِ وَالتَّرَقُّبِ:فَمَنِ اشتاقَ إِلَی الجَنَّهِ سَلا عَنِ الشَّهَواتِ وَ مَن أَشفَقَ مِنَ النّارِ اجتَنَبَ المُحَرَّماتِ، وَمَن زَهِدَ فِی الدُّنیا استَهانَ بِالمُصِیباتِ، وَمَنِ ارتَقَبَ المَوتَ سارَعَ إِلی الخَیراتِ...

وَالجِهادُ مِنها عَلی أَربَعِ شُعَبٍ: عَلَی الأَمرِ بِالمَعرُوفِ، وَالنَّهیِ عَنِ المُنکَرِ، وَالصِّدقِ فِی المَواطِنِ وَشَنآنِ الفاسِقِینَ، فَمَن أَمَرَ بِالمَعرُوفِ شَدَّ ظُهُورَ المُؤمِنِینَ، وَمَن نَهی عَنِ المُنکَرِأَرغَمَ أُنُوفَ الکافِرِینَ،وَمَن صَدَقَ فِی المَواطِنِ قَضی ما عَلیهِ،وَمَن شَنِیَ الفاسِقِینَ وَغَضِبَ لِلّهِ غَضِبَ اللهُ لَهُ وَأَرضاهُ یَومَ القِیامَهِ. (نهج البلاغه لصبحیالصالح،قصار الحکم ۳۱ ،ص۴۷۳)

So indeed, Jihad (holy war) is a door out of the doors of Heaven. Allah has opened it .۶ upon His special friends (saints). And that (Jihad) is the dress of piety the firm securing armored Jacket of Allah His dependable shield the one who abandons it because of (being uninclined to it, Allah makes him put on the dress of humility. (٢)

۶- فانَّ الجِهادَ بابٌ مِن اَبوابِ الجَنَّهِ فَتحَهُ اللهُ لِخاصَّهِ اَولیائِهِ وَهُوَ لِباسُ التَّقوی وَدرعُ اللهِ الحَصینَهُ وجُنَّتُهُ الوَثیقَهُ فَمَن تَرَکَهُ رَغبَهًعَنهُ أَلبَسَهُ اللهُ ثَوبَ الذُّلِ. (نهج البلاغه لصبحی الصالح، الخطبه۲۷، ص۶۹)

Indeed, the erupting of sedition iniquity .۷

p: ۴۴

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۳۱. P ۴۷۳ -۱

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, sennan, ۲۷, P ۶۹ -۲

is due to the following of lustful desires the artificial laws rules, those orders laws which are against the book of Allah. And a group of men stands up to defend those as .against the religion constitution of Allah

If falsehood had completely segregated from the righteousness, it would not have .remained concealed hidden from those who are in the search of truth

And if the righteousness had been purified from the falsehood the tongues of the enemies rivals would have shortened from it. But they fetch a piece of right a piece part of falsehood mix them up. This is where Satan overwhelms his friends. And only (those who are the object of the beneficence of Allah get salvation. (١)

٧- اِنَّما بَدءُ وُقُوعِ الفِتَنِ اَهواءٌ تُتَّبَعُ وَاَحكامٌ تُبتَدَعُ يُخالَفُ فِيها كِتابُ اللهِ وَيَتَوَلّى عَلَيها رِجالٌ رِجالاً عَلى غَيرِ دينِ اللهِ فَلَو اَنَّ الباطِلَ خَلَصَ مِن مِزاجِ الحَقِّ لَم يَخفَ عَلى مُرتادِين، وَلَو اَنَّ الحَقَّ خَلَصَ مِن لَبسِ الباطِلِ انقَطَعَت عَنهُ السُنُ المُعانِدينَ، وَلكِن يُؤخَذُ مِن هَذا ضِغثٌ وَمِن هَذا ضِغثٌ فَيُمزَجانِ فَهُنالِكَ يَستَولِيَ الشَّيطانُ عَلى اَوليائِهِ وَيَنجُو الَّذِينَ سَبَقَت لَهُم مِنَ اللهِ الحُسنى. (نهج البلاغه لصبحى الصالح، الخطبه ۵۰، ص۸۸)

Indeed the religion of Allah is not identified through persons, instead, it is . ٨ recognized by the sign of Rights. Therefore, do identify the light so as to identify (people of the right. (٢)

٨- اِنَّ دينَ اللهِ لا يُعرَفُ بِالرَّجالِ بَل بِآيَةِ الحَقِّ فاعرِفِ الحَقَّ تَعرِف اَهلَهُ. (البحار/ج۶۸/ص ۱۲۰)

Do not be the slave of .٩

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam SERMON ۵۰, P ۸۸ -١
A'lbihar Vol. ۶۸. P ۱۲۰ -٢

(another person, since, Allah has made you a free person. (۱)

۹- لَا تَکونَنَّ عَبدَ غَیرِکَ فَقَد جَعَلَکَ اللهُ سُبحانَهُ حُرّاً. (غررالحکم،الفصل ۸۵،لحدیث۲۱۹)

Verily, ordering the good deed stopping from the evil doings do neither draw the .۱۰ .death closer nor diminishes decreases the sustenance

Instead these increase the reward turn it into a great one. And the superior of the two (is uttering the word of justice before the tyrant oppressive ruler. (۲)

۱۰- اِنَّ الأَمرَ بِالمَعرُوفِ وَالنَّهیَ عَنِ المُنکَرِ لا یُقَرِّبانِ مِن اَجَلٍ، وَلا یُناقِصانِ مِن رِزقٍ ولکِن یُضاعِفانِ الثَّوابَ وَیُعَظِّمانِ الأَجرَ،وَاَفضَلُ مِنهُما کَلِمَهُ عَدلٍ عِندَ اِمامٍ جائِرٍ. (غررالحکم،الفصل ۸، الحدیث۲۷۲)

The one who is not rectified corrected by soft nice conduct is corrected by a good .۱۱ (punishment. (۳)

۱۱- مَن لَم یُصلِحهُ حُسنُ المُدارهِ یُصلِحهُ حُسنُ المُکافاهِ. (غررالحکم، الفصل۷۷، الحدیث۵۴۷)

.Two person broke my back in the world. ۱. A glib tongued transgressor .۱۲

.A bleak hearted ignorant adorer .۲

And the first one stops constrains others from reaching for his transgression. While the other one blocks the way to the finishing of his ignorance, by his adoration. Thus be afraid of transgressor scholar the ignorant adorer because these (two) are the test .(ordeal) for all those who get enchanted

I heard the Prophet of Allah saying, 'the destruction annihilation of (people of) my ummah is at the hands of all the glib tongued hypocrites (Allem ullisan means a person (who knows how to exactly use his tongue to his benefit). (۴)

۱۲-قَطَعَ ظَهرِی رَجُلانِ مِنَ الدُّنیا

Ghurar Al Hikam Chapter ۸۵, Hadith ۲۱۹ -۱

۲- Ghurar Al Hikam Chapter ۸, Hadith ۲۷۲

۳- Ghurar Al Hikam Chapter ۷۷, Hadith ۵۴۷

۴- Raoza tul waizeen, P ۶ Alhayat Vol. ۲, P ۳۳۷

رَجُلٌ عَليمُ اللِّسانِ فاسِقٌ،وَرَجُلٌ جاهِلُ القَلبِ ناسِكٌ. هذا يَصُدُّ بِلِسانِهِ عَن فِسقِهِ،وَهذا بِنُسكِهِ عَن جَهلِهِ.فَاتَّقُوا الفاسِقَ مِنَ العُلَماءِ،وَالجاهِلَ مِنَ المُتَعَبِّدِينَ .اؤُلئِكَ فِتنَهُ كُلِّ مَفتُونٍ، فَإِنّی سَمِعتُ رَسُولَ اللهِ (ص)یَقُولُ :یا عَلی هَلاکُ أُمَّتی علی یَدَی کُلَّ مُنافِقٍ عَلِیم اللِّسانِ. (روضه الواعظین ص۶) (الحیاه ج۲ ص۳۳۷)

۱۳. Absolutely must never the good doer the evil doer be equal in your eyes, since, this thing becomes the reason of the inclination of those performing good deeds in their performance of good deeds the encouragement incentive of the evil doer upon doing bad deeds. (۱)

۱۳- وَلا یَکُونَنَّ المُحسِنُ وَالمُسیئُ عِندَکَ بِمَنزِلهٍ سَواءٍ،فَإِنَّ فی ذلِکَ تَزهیداً لِأَهلِ الإِحسانِ فی الإِحسانِ،وَتَدریباً لِإَهلِ الإِساءَهِ عَلَی الإِساءَهِ (نهج البلاغه لصبحی الصالح، الکتاب۵۳،ص ۴۳۰)

۱۴. People do not abandon anything from the affair of their religion for the rectification (progress) of their world (life) except that Allah opens the (vistas of) more harmful thing for them (than that). (۲)

۱۴-لا یَترُکُ النّاسُ شَیئاً مِن أَمرِ دِینِهِم لِاستِصلاحِ دُنیاهُم إِلّافَتَحَ اللهُ عَلیهِم ما هُوَأَضَرُّمِنهُ. (نهج البلاغه لصبحی الصالح،قصار الحکم۱۰۶،ص۴۸۷)

۱۵. Indeed world (matter) is the extreme end of the vision of a blind (hearted person). He does not see anything beyond that. But the one having vision looks at it with deep profound (Penetrating) eye sight knows that the (permanent) home is beyond that. So the visions is prepared to march off from it. But the blind hearted has pinned up fixed his gaze upon it. The visions picks up his provision of journey from it But the

---

۱- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, chapter ۳۵, P ۴۳۰

۲- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۱۰۶, P ۴۸۷

(blind one makes provision for it. (1)

۱۵- وَإنَّما الدُّنیا مُنتَهی بَصَرِ الأَعمی،لایُبصِرُ مِمّا وَراءَها شَیئاً، وَالبَصیرُ یَنفُذُها بَصَرُهُ،وَیَعلَمُ اَنَّ الدّارَ وَرَاءَها فَالبَصیرُمِنها شاخِصٌ وَالأَعمی اِلَیها شاخصٌ، وَالبَصیرُ مِنها مُتَزَوِّدٌ، وَالأَعمی لَها مُتَزَوَّدَ. (نهج البلاغه لصبحی الصالح،الخطبه۱۳۳، ص ۱۹۱)

Make your own self the standard in social conduct between yourself the other .۱۶ person. Thus do like the same for other person which you love for your own self. And dislike for others what you dislike hate for yourself. Do not commit excess upon anyone just as you like it that no one must commit aggression against your own self. And do favor others just as you like others doing favor to you. And what you regard .bad for others do regard that bad for yourself as well

.(It what you like to do with the people is done to you then do love it. (For yourself

.And do not say what you do not know, instead even do not say all that you know

(And do not utter a word which you dislike other's saying it to you. (2)

۱۶- وَاجعَلِ نَفسَکَ میزاناً فیما بَینَکَ وَبَینَ غَیرِکَ،فَأَحبِب لِغَیرِکَ ما تُحِبُّ لِنَفسِکَ وَاکرَه لَهُ مَاتَکرَهُ لِنَفسِکَ،وَلا تَظلِم کَما لا تُحِبُّ أَن تُظلَمَ وَأَحسِن کَما تُحِبُّ أَن یُحسَنَ إِلَیکَ وَالستَقبِح مِن نَفسِکَ ما تَستَقبِحُ مِن غَیرِکَ، وَاَرضَ مِنَّ النّاسِ لَکَ ماتَرضی بِهِ لَهُم مِنکَ، وَلا تَقُل بِمالا تَعلَمُ،بَل لا تَقُل کُلَّ مَا تَعلَمُ،وَلا تَقُل ما لا تُحِبُّ أَن یُقالَ لَکَ. (تحف العقول ص۷۴)

:Your friends are three, your enemies are three. So your friends are .۱۷

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, Sermon ۱۳۳, P ۱۹۱ -۱
Tuhaf al-Uqul, P ۷۴ -۲

your (own) friend, the friend of your friend the enemy of your enemy. And your (enemies are: your (own) enemy the enemy of your friend friend of your enemy. (1)

۱۷- اَصـدِقاؤُکَ ثَلاثَهٌ وَاعـداؤُکَ ثَلاثَهٌ:فَأَصـدِقاؤُکَ:صَـدیقُکَ وَصَـدیقُ صَـدیقِکَ وَعَـدُوُّ عَـدُوِّکَ. وَاَعـداؤُکَ:عَدُوُّکَ وَعَدُوُّ صَدیقِکَ،وَصَدیقُ عَدُوِّکَ. (نهج البلاغه لصبحی الصالح،قصاذالحکم۲۹۵، ص۵۲۷)

۱۸. The one whose conversation speech becomes large in quantity his faults become plenty in number. And the one whose faults become great in number his modesty, shame decreases. And that one whose modesty lessens his piety decreases. And the person whose piety decreases his heart dies. And the one whose heart dies he enters (the hell fire. (2)

۱۸- مَن کَثُرَ کَلامُهُ کَثُرَ خَطأُهُ وَمَن کَثُرَ خَطأُهُ قَلَّ حَیاؤُهُ، وَمَن قَلَّ حَیاؤُهُ قَلَّ وَرَعَهُ، وَمَن قَلَّ وَرَعَهُ ماتَ قَلبُهُ،وَمَن ماتَ قَلبُهُ دَخَلَ النّارَ. (تحف العقول ص۸۹)

۱۹. (Do not look at who speaks look at what he speaks. (3)

۱۹-لا تَنظُر اِلی مَن قالَ وَانظُراِلی ما قالَ. (غرالحکم،الفصل ۸۵،الحدیث ۴۰)

۲۰. All the beneficences have been gathered in three qualities: sighting ۲. Silence ۳. Speech. All the sighting viewing which do not take place for learning lesson are forgetfulness all the silences which are devoid of mediation are forgetfulness. And all the speeches talks which lack the remembrance of Allah are null void. So heaven you be for the one who's sighting viewing is for taking lesson silence is meditation (conversation is the remembrance of Allah. And he weeps upon his sins (repenting

---

۱- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam, ۲۹۵,P ۵۲۷

۲- Tuhaf al-Uqul, P ۸۹

۳- Ghurar ul-Hikam, chapter ۸۵, Hadith ۴۰

(people are safe secure from his harm. (۱)

۲۰- جُمِعَ الخَيرُكُلَّهُ فی ثَلاثِ خِصالٍ: اَلنَّظَرُوالسُّكُوتُ وَالكَلامُ:فَكُلَّ نَظرٍ لَيسَ فيهِ اعتِبارٌ فَهُوَ سَهوٌ،وَكُلُّ سُكُوتٍ لَيسَ فيهِ فِكرَةٌ فَهُوَ غَفلَةٌ: وُكُلَّ كَلامٍ لَيسَ فيهِ ذِكرٌ فَهُوَ لَغوٌ.فَطُوبی لِمَن كانَ نَظَرُهُ عِبرَةً وَسُكُوتُهُ فِكرَةً وَكَلامُهُ ذِكراً وَبَكی عَلی خَطِيئَتِهِ وَأمِنَ النّاسُ مِن شَرِّهِ. (تحف العقول ص۲۱۵)

Indeed the son has a right over his father the father (too) certainly has a right upon .۲۱ his son so the right of father upon the son is this that he obeys him in all the things except the sins forbidden by Allah. And the son's right upon his father is that he gives (him a good name good training make him learn the Quran. (۲)

۲۱-اِنَّ لِلوَلَدِ عَلَی الوالِدِ حَقّاً،وَاِنَّ لِلوالِدِ عَلَی الوَلَدِ حَقّاً، فَحَقُّ الوالِدِ عَلَی ألوَلَدِ اَن يُطِيعَهُ فی كُلِّ شَیءٍ، اِلّا فی مَعصِيَهِ اللهِ سُبحانَهُ، وَحَقُّ الوَلَدِ عَلَی الوالِدِ اَن يُحسِنَ اِسمَهُ، وَيُحَسِّنَ اَدَبَهُ،وَيُعَلِمَهُ القُرآنَ. (نهج البلاغه لصبحی الصالح،قصار الحكم۳۹۹، ص۵۴۶)

The world is a house of truth for the one who deals it with truth a house of safety .۲۲ for the one who understands (something) from it a house of wealth for the one who wishes to take provision (for journey) from it. The world is the mosque place of prostration of the Prophets the descending place of Allah’s revelation And the service place of the angels. And the market of His friends, those who achieved got the mercy (of Allah) earned paradise in

---

Tuhaf al-Uqul, P ۲۱۵ -۱

Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۳۹۹, P ۵۴۶ -۲

it. So who denounces it? Whereas it has announced its separation called aloud (regarding) its departure parting. And informed about its death. So it has made them attentive by its happiness toward felicities (joys comforts) by its anguishes calamities toward the afflictions. Sometime it scares sometime it warns. (And at times) it persuades incites terrifies. So oh you who mentions ill of the world, where as you are yourself fascinated charmed by the deceptions of the world. When has it ever ?deceived you

Was it when it handed over your fore fathers to perishing, annihilation decay? Or (when it made your mothers disappear under the dust? (۱)

۲۲-اَلـدُّنیا دارُصِـدقٍ لِمَـن صَـدَّقَها وَدارُعـافِیَهٍ لِمَن فَهِمَ عنهـا،وَدارُغِنیً لِمَن تَزَوَّدَ مِنهـا . مَسـجِدُ اَلنبیـاءِاللهِ،وَمَهبَـطُ وَحیِهِ،وَمُصَـلّی مَلاـئِکَتِهِ وَمَتجَرُاَولیـائِهِ، اِکتَسَـبُوا فیهَـا الرَّحمَـهَ، وَرَبِحُـوا فِیهَـا الجَنَّهَ، فَمَـن ذایَـذُمُّها؟ وقَـدآذَنَت بِبَینِهَـا،وَنـادَت بِفِراقِهـا، وَنَعَت نَفسَـها،فَشَوَّقَت بِسُـرُورِها اِلیَ السُّرُورِ،وَحَـذَّرَت بِبَلائِهـا اِلَی البَلاـءِ،تَخوِیفـاً وَتَحـذِیراً، وَتَرغِیباً وَتَرهِیباً فَیا اَیُّهَا الـذَّامُّ لِلـدُّنیا وَالمُغتَرُّ بِتَغرِیرِها مَتی غَرَّتکَ؟اَبِمَصارِعِ آبائِکَ مِن البِلَی؟ اَم بِمَضاجِعِ اُمّهاتِکَ تَحتَ الثَّری؟ (بحار۷۷ ص۴۱۸)

O, people, the most frightening things regarding which I am afraid about you are .۲۳ two things: The following of passions desires, and the longevity of hopes aspirations. So the following of passions constrains stops one from reaching the way of righteousness (Allah's path) as for the longevity (abundance) of hopes aspirations that (makes one forget the Hereafter. (۲)

۲۳- اَیُّها النّاسُ اِنَّ اخوَفَ ما اَخافُ عَلَیکُمُ اثنانِ: اتَّباعُ الهَوی،وَطُول الأَمَلِ، فَأَمّا اتَّباعُ الهَوی فَیَصُدُّ

۱- Bihar ul-Anwar Vol. ۷۷, P ۴۱۸

۲- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Sermon ۴۲,P ۸۲

عَنِ الحَقِّ،وَاَمّا طُولُ الأمَلِ فَيُنسِى الآخِرَة. (نهج البلاغه لصبحى الصالح،الخطبه۴۲،ص۸۳)

۲۴. The person who corrects rectifies his interior, Allah rectifies his exterior (obvious apparent affairs) and the person who practices for his religions, Allah suffices completes his worldly affairs. And the one who rectifies beautifies what is between him Allah. Allah beautifies improves what goes between him the people (relations). (۱)

۲۴- مِن اَصلَحَ سَرِيرَتَهُ اَصلَحَ اللهُ عَلانِيَتَه، وَمِن عَمِل لِدِينِهِ كَفاهُ اللهُ اَمرَ دُنياهُ، وَمَن اَحسَنَ فِيما بَينَهُ وَبَينَ اللهِ اَحسَنَ اللهُ ما بَينَهُ وَبَينَ النّاسِ. (نهج البلاغه لصبحى الصالح،قصارالحکم۴۲۳، ص۵۵۱)

۲۵. Do not make the most of your work business pertinent associated to your wife children's (bread butter) since, if they are the friends of Allah, Allah does not waste (destroy) His friends and if they be the enemies of Allah so then why do you spend all your energies for the sake of enemies of Allah.

(۲)

۲۵- لا تَجعَلَنَّ اَكثَرَ شُغلِكَ بِأَهلِكَ وَوَلَدِكَ،فِإن يَكُن اَهلُكَ وَوَلَدُكَ اَولياءَ اللهِ فِإنَّ اللهَ لا يُضَيِّعُ اَولياءَهُ،وَاِن يَكُونُوا اَعداءَ اللهِ فَما هَمُّكَ وَ شُغلُكَ بِأَعداءِ اللهِ؟ (نهج البلاغه لصبحى الصالح،قصارالحکم۳۵۲، ص۵۳۶)

۲۶. The worth of all the men is in the good deeds that they perform. (۳)

۲۶- قِيمهُ كُل امرِءُ ما يُحسِنُ. (بحار الانوار ج۷۸ ص۳۷)

۲۷. The water of your face (your honor respect) is solid, questioning begging liquefies it. So see to it that before whom are you dropping draining it. (۴)

۲۷- ماءُ وَجهِكَ جامِدٌ يُقطِرُهُ السُّؤالَ فَانظُر عِندَ مَن تُقطِرُهُ.

۱- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۴۲۳, P ۵۵۱

۲- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۳۲۵. P ۵۳۶

۳- Bihar ul-Anwar Vol. ۷۸. P ۳۷

۴- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۳۴۶. P ۵۳۵

(نهج البلاغه لصبحی الصالح،قصارالحکم۳۴۶، ص۵۳۵)

۲۸. What has the son of Adam (as) got to do with pride (since) he begins as a semen (ends as a corpse? (Both being unclean dirt contamination). (۱)

۲۸- ما لِابنِ ادَمَ وَالفَخرِ اَوَّلَهُ نُطفَةٌ وَآخِرُهُ جِیفَةٌ... (نهج البلاغه لصبحی الصالح،قصارالحکم۴۵۴،ص۵۵۵)

۲۹. Beware! Shall I not inform you about the jurisprudent the right real jurisprudent? The real jurisprudent is the one who does not permit allow the people to commit sins. And does not make the people be disappointed with the mercy of Allah does neither make the people think they are safe from the plan of Allah. And does not abandon leave aside the Quran for the inclination attraction toward anything else than it.

The service which is devoid of religious understanding insight has no beneficence in it. And there is no beneficence in the knowledge which lacks pondering contemplation (and no beneficence in recitation of Quran without meditation thought. (۲)

۲۹- اَلا-اُخبِرُکُم بِالفَقیهِ حَقّ الفَقیهِ مِن لَم یُرَخِّص النّاسَ فِی مَعاصیِ اللهِ وَلَم یُقَنِّطهُم مِن رَحمَهِ اللهِ وَلَم یُؤَمِّنهُم مِن مَکرِ الله وَلَم یَدَعِ القُرآنَ رَغبَهً عَنهُ اِلی ماسِواهُ، وَلا-خَیرَ فی عِبادَهٍ لَیسَ فیها تَفَقُّهٌ، وَلا خَیرَ فِی عِلمٍ لَیسَ ،فیهِ تَفَکُّرٌ وَلا خَیرَ فی قَرائَهٍ لَیسَ فیها تَدَبُّرٌ. (بحارالانوار ج۷۸ ص۴۱)

۳۰. (An ardent (honorable) one never at all commits adultery.(۳

۳۰-ما زَنی غَیُورٌ قَطُّ. (نهج البلاغه لصبحی الصالح،قصارالحکم۱۰۵، ص۵۲۹)

۳۱. Verily, the pious ones take share from the swiftly passing world as well as the soon

---

۱- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۴۵۴, P۵۳۵

۲- Bihar ul-Anwar Vol. ۷۸. P ۴۱

۳- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۳۰۵. P ۵۲۹

approaching here after. So they share the people of the world in their world (materials resources) but they (sons of the world) do not take any share from their resurrection (day. (1)

۳۱- اِنَّ المُتَّقِینَ ذَهَبُوا بِعاجِلِ الـدُّنیا وَآجِلِ الاخِرَهِ فَشارَکُوا اَهلَ الـدُّنیاء فی دُنیاهُم وَلَم یُشارِکهُم اَهلُ الـدُّنیا فِی الاخِرَتِهِم. (نهج البلاغه لصبحی الصالح،الکتاب۲۷، ص۳۸۳)

۳۲. A servant (of Allah) does not taste the faith till such time that he abandons telling lie (both seriously as joke. (2)

۳۲-لا یَجِدُ عَبدٌ طَعمَ الاِیمانِ حَتّی یَترُکَ الکِذبَ هَزلَهُ وَجِدَّهُ. (اصول الکافی ج۲ ص۳۴۰)

۳۳. If you made your religion (faith) follow stay under hand of your world, you perished both your religion the world. And you would be from the losers on the dooms day. And if you made your world (life) stay under the hand of religion then you achieved both (your religion world would be among the successful ones in the Hereafter. (3)

۳۳- اِن جَعَلتَ دینَکَ تَبَعاً لِدُنیاکَ اَهلَکتَ دینَکَ وَدُنیاکَ وَکُنتَ فی الاخِرَهِ مِنَ الخاسِرینَ.

اِن جَعَلتَ دُنیاکَ تَبَعاً لِدینِکَ اَحرَزتَ دینَکَ وَدُنیاکَ وَکُنتَ فی الاخِرَهِ مِنَ الفائِزینَ. (غررالحکم، الفصل ۱۰، الحدیث۴۴_۴۵)

۳۴. The world's example is that of a snake which is soft to touch but it has a perilous poison in its body cavity. The ignorant one forms an attachment with it but the sage (sane person guards himself from it. (4)

۳۴- مَثَلُ الـدُّنیا کَمَثَلِ الحَیَّهِ،لَیِّنٌ مَسُّها وَالسُّمُّ النّاقِعُ فی جَوفیها، یَهوِی إِلَیها الغِرُّ الجاهِلُ،وَیَحـذَرُها ذُواللُّبِّ العاقِلُ. (نهج البلاغه لصبحی الصالح، قصارالحکم۱۱۹،ص۴۸۹)

۳۵. Oh Kumail

۱- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Chapter ۲۷, P ۳۵۸

۲- Usool al-Kafi, Vol. ۲, P ۳۴۰

۳- Ghurar ul-Hikam Alfasl ۱۰, ALHadith ۴۴-۴۵

۴- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۱۱۹, P۴۸۴

the hearts are similar to utensils, taking things in. The best of them are those which take in more. So take in what I say to you.

People are of three categories:

۱. The Godly scholars.

۲. The students on the way to salvation.

۳. The silly stupid ones who run after every call, move too fro with each wind that blows. They are the same (people) who have not been illuminated by the light of knowledge, have not taken refuge in a strong firm pillar. (۱)

۳۵- یـا کُمَیلُ بنَ زیادٍ اِنَّ هـذِهِ القُلُوبَ اَوعِیَهٌ فَخَیرُها اَوعاها،فَاحفَظ عَنّی ما اَقُولُ لَکَ:اَلنّاسُ ثَلاثَهٌ:فَعالِمٌ رَبانِیٌ،وَ مُتَعَلِّمٌ عَلی سَبیلِ نَجاهٍ، وَهَمَجٌ رَعاعٌ اَتباعُ کُلَّ ناعِقٍ یَمیلُونَ مَعَ کُلَّ ریحٍ،لَم یَستَضیئُوا بِنُورِالعِلمِ،وَلَم یَلجَاؤُا اِلی رُکنٍ وَثیق

(نهج البلاغه لصبحی الصالح،قصارالحکم۱۴۷، ص۴۹۵)

۳۶. I recommend you five things for obtaining which if you have to move around on the camel backs in the deserts even then it is worthwhile befitting.

۱. Do not have hope in anyone except Allah. ۲. Do not be afraid of anything except your sins. ۳. If one of you is questioned about something which he does not know. He must not be shy must say I do not know.

۴. When one of you does not know a thing he must not feel shame shy in learning it.

۵. Exercise patience forbearance in every work, since, the patience does not have any example with regards to faith except that of body with the head. The body without head does

---

۱- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۴۷, P۴۹۵

not have any good beneficence, (similarly) faith without patience does not have any (beneficence in it. (1)

۳۶- أُوصيكُم بِخَمسٍ لَوضَرَبتُهم إِلَيها آباطَ الإبِلِ لَكانَت لِذالِكَ أَهلاً: لا يَرجُوَنَّ اَحَدٌ مِنكُم اِلّا رَبَّهُ، وَلَا يَخافَنَّ اِلّا ذَنبَهُ، وَلا يَستَحِيَنَّ اَحدٌ مِنكُم اِذا سُئِلَ عَمّا لا يَعلَمُ اَن يَقُولَ: لا اَعلَمُ، وَلا يَستَحِيَنَّ اَحدٌ اِذا لَم يَعلَمِ الشَىءَ اَن يَتَعَلَّمَهُ،وَعَليكُم بِاصَّبرِ،فِإنَّ الصَّبرَ مِنَ الِايمانِ كَالَّرأسِ مِنَ الجَسَدِ،وَلا خَيرَ فى جَسَدٍ لا رَأسَ مَعَهُ،وَلا فى ايمانٍ لا صَبرَ مَعَهُ. (نهج البلاغه لصبحى الصالح، قصارالحكم ۸۲، ص ۴۸۲)

۳۷. Mix up with the people (have such a social conduct) so that if you die with it they (weep upon you if you remain alive, they may love you. (2)

۳۷-خالِطُوا النَّاسَ مُخالَطَةً إِن مِتُّم مَعَها بَكَوا عَلَيكُم،وَإِن عِشتُم حَنُّوا إِلَيكُم. (نهج البلاغه لصبحى الصالح، قصارالحكم ۱۰، ص ۴۷۰)

۳۸. The person calling inviting others without himself practicing is just like an arrow man with a bow without a string (cord). (An arrow cannot be thrown by the help of a (string less or cord less bow) (3)

۳۸- أَلدَّاعِى بِلاعَمَلٍ كَالرّامِى بلاوَتَرٍ. (نهج البلاغه لصبحى الصالح، قصارالحكم ۳۳۷، ص ۵۳۴)

۳۹. (Paradise is gained by practice not by aspiration. (4)

۳۹- بِالعَمَلِ تَحصُلُ الجَنَّه لا بِالأَمَلِ. (غررالحكم،الفصل ۱۸، الحديث ۱۱۹)

۴۰. How plenty in number are the lessons to be taken how less in number are those (who learn lesson. (5)

۴۰- ما أَكثَرَ العِبَرَ وَأَقَلَّ الأِعتِبارَ. (نهج البلاغه لصبحى الصالح، قصارالحكم ۲۹۷، ص ۵۲۹)

The Fourth Infallible: Second Imam Hassan Mujtaba (as) and his forty discourses

point

(Fourth Infallible: Imam Hassan (as

(Name: Imam Hassan (as

.Renowned Titles: Mujtaba

.Sub title: Abu Mohammed

(Father and Mother: Ali (as) Fatima (sa

Time Place of

p: ۵۶

۱- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam Vol. ۱۰, P ۴۷۰

۲- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam B۳۳۷ P۵۳۴

۳- Nahjul Balagha

۴- Ghurar Al-Hikam, chapter IB, Hadith ۱۱۹

۵- Nahjul Balagha Le Sabeeh Al Saleh Qisar ul-Hikam ۲۹۷, P ۵۲۹

.Birth: Mid of Ramadan Third year of Hijrah in Medina

Time Place of martyrdom: ۲۸th of Safar ۵۰th Hijrah, at the age of approximately ۴۷ .years

.Was poisoned martyred by order of Moawiyah through his wife Judaah, in Medina

.Grave: In the graveyard of Baqi situated in Medina

Duration of life: Three parts

(I. The age of Prophet (S) (nearly ۸ years

(.At the service of his father (۳۷ year approx .۲

.The period of Imamate ۱۰ years .۳

(Forty Traditions from Imam Hassan Mujtaba (as

اربعون حديثاً عن

الامام الحسين عليه السلام

Praise Eulogy is for Allah who hears the conversation of who so ever talks and if he .۱ remains silent (then) He knows whatever is there in his interior (soul). And who ever (lives, his sustenance is upon Allah who so ever dies his resurrection is with Allah. (۱

۱- اَلحَمـدُ لِلّـهِ الَّذى مَـن تَكَلَّمَ سَـمِعَ كَلامَـهُ، وَمَـن سَـكَتَ عَلِـمَ مـا فى نَفسِـهِ، وَمَن عـاشَ فَعَلَيهِ رِزقُهُ، وَمَن مـاتَ فـإِلَيهِ معـادُهُ... (بحارالانوار ج۷۸ ص۱۱۲)

Oh my son! Do not become the companion of anyone (don't befriend) but when you .۲ come to know about the places he comes goes to (visits). And after you have minutely observed (his character) got pleased with his association social conduct then acquire his company, on the basis of forgiving the faults (extending) consolation during the (hardships. (۲

۲- يا بُنَىَّ لا تُؤاخِ اَحَـداً حَتّى تَعرِفَ مَوارِدَهُ وَمَصادِرَهُ فاذَا استَنبَطتَ الخبرَهَ وَرَضيتَ العِشـرَهَ فَآخِهِ عَلى إِقالَهِ العَثرَهِ وَالمُواساهِ فى

العُسرَهِ. (تحف العقول ص۲۳۳)

۳. the most sighting eye is the one which

۱- Bihar ul-Anwar, Vol. ۷۸, P ۱۱۲

۲- Tuhaf al-Uqul, P ۲۳۳

penetrates (views) into the blessings beneficences, and the most auditory ear is the one which takes in (comprehends retains) admonition, gets benefitted by it. The (healthiest of hearts is the heart which is pure from doubts. (١

٣- اِنَّ اَبصَرَ الأَبصارِ ما نَفَذَ فِي الخَيرِ مَذْهَبُهُ وَاَسمَعَ الأَسماعِ ما وَعَى التَّذكيرَ وَانتفَع بِهِ، اَسلَمُ القُلُوبِ ما طَهُرَ مِنَ الشُّبَهاتِ. (تحف العقول ص٢٣٥)

A person asked him "what is fear?' He said, 'to have courage upon friend recoiling .۴ (from the enemy.' (٢

۴- قيلَ فَمَا الجُبنُ قالَ الجُرأَةُ عَلَى الصَّديقِ وَالنُّكُولُ عَنِ العَدُوِّ. (تحف العقول ص٢٢۵)

Do not make haste in punishing the sinner for his sin let a way (passage) between .۵ (the two (fault punishment) excuse apology. (٣

۵-لا تُعاجِلِ الذَّنبِ بِالعُقُوبَهِ وَاجعَل بَينَهُما لِلاعِتذارِ طَريقاً. (بحارالانوار ج٧٨ ص١١٣)

All the beneficences of both the worlds come to the hand are achieved by the mind .۶ ((wits). (۴

۶- بِالعَقلِ تُدرَكُ الدّارانِ جَميعاً. (بحارالانوار ج٧٨ ص١١١)

.There is no poverty like the ignorance .٧

٧- لا فَقرَ مِثلُ الجَهلِ. (بحارالانوار ج٧٨ ص١١١)

Teach others your knowledge learn the knowledge of others so you will bring your .٨ (knowledge to perfection and learn something which you do not know. (۵

٨- عَلِّمِ النّاسَ عِلمَكَ وَ تَعَلَّمَ عِلمَ غَيرِكَ فَتَكُونَ قد اَتقَنتَ عِلمَكَ اَو عَلِمتَ ما لَم تَعلَم. (بحارالانوار ج٧٨ ص١١١)

A person asked him, 'What is generosity magnanimity' He replied, 'To secure . ٩ protect the religion, respecting one's soul, (self-respect) and softness of conduct (gentleness in behavior) permanency

۱- Tuhaf al-Uqul, P ۲۲۵

۲- Tuhaf al-Uqul, P ۲۲۵

۳- Bihar ul-Anwar Vol. ۷۸, P ۱۱۳

۴- Bihar ul-Anwar Vol. ۷۸, PIlI

۵- Bihar ul-Anwar Vol. ۷۸. PIlI

(of favor kindness the discharging of rights(۱

۹- قیلَ فَما المُرُوَّهُ؟ قالَ حِفظُ الدّینِ، وَاِعزازُ النَّفسِ وَلینُ الکَنَفِ، وَتَعُهُّدُ الصَّنیعَهِ،وَاَداءُ الحُقُوقِ. (بحارالانوار ج۷۸ ص۱۰۲)

I have not seen a cruel one more similar resembling with an oppressed wronged .۱۰ (one than the jealous. (۲

۱۰- مارَایت ظالِماً اَشبَه بِمَظلُومٍ مِن حاسِدٍ. (بحارالانوار ج۷۸ ص۱۱۱)

(Nice conduct behavior with people is the height of intelligence wits. (۳ .۱۱

۱۱- رَأسُ العَقلِ مُعاشِرَهُ النّاسِ بِالجَمیلِ. (بحارالانوار ج۷۸ ص۱۱۱)

(Brotherhood is loyalty in hardship comfort. (۴ .۱۲

۱۲- اَلاخاءُ الوَفاءُ فِی شِّدَّهِ وَالرَّخاءِ. (بحارالانوار ج۷۸ ص۱۱۴)

(Deprivation is abandoning your share which has been offered to you. (۵ .۱۳

۱۳- اَلحِرمانُ تَرکُ حَظَّکَ وَقَد عُرِضَ عَلَیکَ. (بحارالانوار ج۷۸ ص۱۱۵)

A man asked him, 'what is munificence bounty?' He replied, 'to begin with granting .۱۴ (before being asked for.' (۶

۱۴- قَیل فما الکَرَمُ؟ قال اَلاِبتِداءُ بِالعَطِیَّهِ قَبل المَسأَلَهِ. (تحف العقول ص۲۲۵)

There is a distance of four fingers between the rights false hood (eyes ears). What .۱۵ you saw with your eyes that is right. And you have heard plenty number of false (untrue things through your ears. (۷

۱۵- بَین الحَقَّ وَالباطِلِ اَربَعُ اَلصابعَ، ما رَأَیت بِعَینَیکَ فَهوُ الحَقَّ وَقَد تَسمَعُ بِأُذُنَیکَ باطِلاً کَثیراً. (تحف العقول ص۲۲۹)

Do not struggle hard like a successful (searcher) of material and do not depend .۱۶ upon destiny like those who surrender to it (Neither greed nor laziness). Because seeking the grace (of God) is a Sunnah (tradition) not being greedy in seeking .sustenance is piety modesty

۱- Bihar ul-Anwar Vol. ۷۸. P ۱۰۲

۲- Bihar ul-Anwar Vol. ۷۸, PIlI

۳- Bihar ul-Anwar Vol. ۷۸, PIlI

۴- Bihar ul-Anwar Vol. ۷۸, P ۱۱۴

۵- Bihar ul-Anwar Vol. ۷۸, P ۱۱۵

۶- Tuhaf al-Uqul, P ۲۲۵

۷- Tuhaf al-Uqul, P ۲۲۹

Neither modesty is the cause of sustenance repulsion nor does greed attract grace ((plentifulness wealth). (Adopt the middle one of the two ways.) (۱)

۱۶- لا ـ تُجاهِـدِ الطَّلَبَ جِهادَ الغالِبِ، وَلا تَتَّكِل عَلَى القَـدَرِ اتّكالَ المُستَسلِمِ،فِإنَّ ابتِغاءَ الفَضلِ مِنَ السُّنَّهِ،وَالإجمَالَ فى الطَّلَبِ مِنَ العِفَّهِ،وَلَيسَتِ العِفَّهُ بِدافِعَهٍ رِزقاً وَلا الحِرصُ بِجالِبٍ فَضلاً. (تحف العقول ص۲۳۳)

۱۷. No nation counselled but that they were guided toward their progress. (Aims of achieving prosperity affluence, success, maturity copulation.) (۲)

۱۷- ما تَشاوَرَ قَومٌ اِلّا هُدُوا اِلى رُشدِ هِم. (تحف العقول،ص۲۲۳)

۱۸. He Describing the virtues of a pious companion said ', He was greater than the other people in my eyes. The loftiest virtue which had made him great in my eyes (opinion, view) is that the world was small (valueless) in his eyes.

He had attained freedom from the domination of ignorance. And never begged from anyone, except the trust worthy person, for a benefit.

He did not complain did not get enraged furious was not put out of patience. (By weariness or annoyance). Most of the times he remained silent but when he opened up his lips to talk he would be at the zenith of all the speakers. He was weak feeble but when it came to struggle strife he was a fierce lion. He was more inclined to lend ear in the gathering of scholars than talk.

If someone overcame him in speech, no one could overcome him in silence. He never said what he did not practice (but)

۱- Tuhaf al-Uqul, P ۲۳۳

۲- Tuhaf al-Uqul P ۲۳۳

practiced what he did not say. When he was confronted with two matters that he did not know which one of those was nearer to Allah, then he would see which of those .was nearer to his desire so he would oppose it

He did not blame anyone for the works where in there was room for excuse, in similar (cases. (۱)

۱۸- وقال علیه السلام فی وَصفِ أخٍ کانَ لَهُ صالِح:

کانَ مِن اَعظَم النّاسِ فی عَینی وَکانَ رَأسُ ما عَظُمَ بِهِ فی عَینی صِغَرَ الدُّنیا فی عَینِهِ،کانَ خارِجاً مِن سُلطانِ الجَهالَهِ فَلا یُمدُّیَداً اِلّا عَلی ثِقَهٍ لِمَنفَعَهٍ، کانَ لا یَشتَکی،وَلا یَتَسَخَّطُ،وَلا یَتَبَرَّمُ،کانَ اَکثَرَ دَهرِه صامِتاً فَإذا قالَ بَذَّ القائِلینَ، کانَ ضَعیفاً مُستَضعَفاً فإذا جاءَ الجِدُّ فَهُوَ اللَیثُ عادیاً، کانَ اِذا جامِعَ العُلَماءَ عَلی اَن یَستَمِعَ اَحرَص مِنهُ عَلی اَن یَقُولَ کانَ اِذا غُلِبَ عَلَی الکَلامِ لَم یُغلَب عَلَی السِّکُوتِ کانَ لا یَقُولُ ما لا یَفعَل وَیَفعَل مالا یَقُولُ. کانَ اِذا عُرِضَ لَهُ اَمرانِ لا یَدری اَیُّهُما اَقرَبُ اِلی رَبِّهِ نَظَرَ اَقرَبَهُما مِن هَواهُ فَخالَفَهُ، کانَ لا یَلُومُ اَحداً عَلی مَاقَد یَقَعُ العُذرُ فِی مِثلِهِ. (تحف العقول ۲۳۴)

Janada bin umaiyyah says I visited Imam Hassan bin Ali bin Abu talib during the .۱۹ ailment which caused his death. I said "Oh lord why do you not get yourself treated? Indeed,(انا لله وانا الیه راجعون" He said ',۰ Abdullah with what may I treat the death? I said we are for Allah toward HIM shall we go back) then he turned to me said ',By Allah, the Prophet of Allah

---

Tuhaf al-Uqul P ۲۳۴ -۱

S) got us committed that twelve Imams would be the owners of this matter) (Imamate) from the sons of Ali (as) Fatima (sa) There is none of us but that he would '.be poisoned or slain. And then he (S) admonished me

He said 'yes, get ready for your journey (towards resurrection day) get your provisions before your death arrival. And know it that you seek the world (material sources) death is seeking you. Do not load the worry of the day which has not yet come, upon your present day. And beware that you do not achieve attain a wealth above your energy but you are a trustee of it (wealth) for another person. And do know that there is account in it's lawful permitted, in it's prohibited lies punishment retribution, in it's paradox doubtful there is reproof. So, suppose the world as if it is a .(dead corpse (dirt

Take out of it which is sufficient for you. So if it is halal (lawful legal) you have adopted piety asceticism. And if it (sustenance) is (from) prohibited there wold be no load (upon you) since you took out of it just as you took out of a dead corpse. And if there is a reproof that reproof is easy (soft one). And work for your world as if you would live here for ever work for your resurrection day here after as if you have to

die tomorrow. And if you intend to achieve honour without a tribe appalling presence majesty without a ruler ship then move out of the abjectness disgrace of committing (sin forbidden by Allah, towards the honour of the obedience of Allah. (۱)

۱۹- عَن جُنادَهَ ابنِ اَبی اُمیَّه قالَ دَخَلتُ عَلیَ الحَسَنِ بنِ عَلِیٍّ بن اَبی طالِبٍ عَلَیهِ السَّلامُ فی مَرَضِهِ الَّذی تُوُفِّی فیهِ... فَقُلتُ یا مَولایَ مالَکَ لا تُعالِجُ نَفسَکَ؟ فَقالَ یَا عَبدَاللهِ بِماذا أُعَالِجُ المَوتَ؟ قُلتُ اِنّا لِلّهِ وَاِنّا اِلَیهِ راجِعُونَ، ثُمَّ التَفَتَ اِلَیَّ فَقالَ: وَاللهِ لَقَد عَهِدَ اِلَینا رَسُولُ اللهِ صَلَّی اللّهُ عَلَیهِ وَالِهِ أَنَّ هَذَا الأَمرَیَملِکُهُ اِثنَا عَشَرَ اِماماً مِن وُلدِ عَلِیٍّ وَفاطِمَهَ،مامِنّا اِلّا مَسمُومٌ اَو مَقتُولٌ،... وَبَکی صلوات الله علیه واله قالَ فَقُلتُ لَهُ عِظنی یَا ابنَ رَسُولِ اللهِ، قالَ: نَعَم اِستَعِدَّ لِسَفَرِکَ وَحَصِّل زادَکَ قَبلَ حُلُولِ اَجَلِکَ وَاعلَم أَنَّکَ تَطلُبُ الدُّنیا والمَوتُ یَطلُبُکَ، وَلا تَحمِل هَمَّ یَومِکَ الَّذی لَم یَأتِ عَلی یَومِکَ الَّذی لَم اَنتَ فیهِ، وَاعلَم اَنَّکَ لا تَکسِبُ مِنَ المالِ شَیئاً فَوقَ قُوتِکَ اِلّا کُنتَ فِیهِ خازِناً لِغَیرِکَ، وَاَعلَم أَنَ فِی حَلالِها حِسابٌ، وَفی حَرامِها عِقابٌ، وفِی الشُّبُهاتِ عِتابٌ، فَانزِلِ الدُّنیا بِمَنزِلَهِ المِیتَهِ، خُذمِنها ما یَکفِیکَ فَاِنَّ کانَ ذلِکَ حَلالاً کُنتَ قَد زَهِدتَ فیها، وَاِن کانَ حَراماً لَم یَکُن فِیهِ وِزرٌ، فَأَخَذتَ کَما أَخَذتَ مِنَ المِیتَهِ، وَاِن کانَ العِتابُ فإِنَّ العِتابَ یَسِیرٌ. وَاعمَل لِدُنیاکَ کَاَنَّکَ تَعیشُ اَبَداً، وَاعمَل لِا خِرَتِکَ کَاَنَّکَ تَمُوتُ غَداً، وَاِذا اَرَدتَ عِزّاً بِلا عَشیرَهٍ وَهَیبَهً بِلا سُلطانٍ، فَاخرُج مِن ذُلِّ مَعصِیَهِ اللهِ اِلی عِزِّ طاعَهِ اللهِ عَزَّوَجَلَّ. (بحارالانوار۴۴ ص۱۳۸-۱۳۹)

Whoever loves the world (material) the fear of .۲۰

Bihar ul-Anwar Vol. ۴۴, P ۱.۳۸/۱.۳۹ -۱

(here after gets out (finishes) from his heart? (۱

۲۰- مَن اَحَبَّ الدُّنیا ذَهَبَ خَوفُ الآخِرَهِ عَن قَلبِهِ... (لثالی الخبار ج ۱ ص ۵۱)

Ignorant is the one who is foolish about his wealth. (Regarding spending it). Who is .۲۱ (slack negligent about his honor, when he is abused reviled, he does not respond. (۲

۲۱- اَلسَّفِیهُ: اَلاَحمَقُ فِی مالِهِ، اَلمُتَهاوِنُ فِی عِرضِهِ یُشتَمُ فَلا یُجِیبُ. (بحارالانوارج۷۸ ص۱۱۵)

Good deed is the one before which there is no evading delaying there is no .۲۲ (boasting of favor, after it. (۳

۲۲- اَلمَعرُوفُ مالَم یَتَقَّدمهُ مَطلٌ وَلا یَتبَعهُ مَنٌّ. (بحارالانوارج۷۸ ص۱۱۳)

(Shame disgrace is better than the fire (of Hell).' (۴ .۲۳

۲۳- اَلعارُأ هَونُ مِنَ النّارِ. (تحف العقول ص۲۳۴)

Indeed the faithful takes provision of journey (from the worldly sources) the infidel .۲۴ (gets benefits. (As a lasting share). (۵

۲۴- فَاِنَّ المُؤمِنَ یَتَزَوَّدُ والکافِرَ یَتَمَتَّعُ. (بحارالانوارج۷۸ ص۱۱۲)

(Ignorance is the submission to the vile base, the company of perverted misled.(۶ .۲۵

۲۵- اَلسَّفَهُ اتّباعُ الدُّناهِ وَمُصاحَبَهُ الغُوَاهِ. (بحارالانوارج۷۸ ص۱۱۵)

Between you admonition stays the curtain of respect. (Respect which is more of .۲۶ (pride, egoism, arrogance of refraining one to accept advice or admonition) (۷

۲۶- بَینَکُم وَبینَ المَوعِظَهِ حِجابُ العِزَّهِ. (بحارالانوارج۷۸ ص۱۰۹)

(The annihilation of people lies in three things Arrogance, greed jealousy. (۸ .۲۷

۲۷- هَلاکُ الناسِ فِی ثَلاثَ: اَلکِبرُ والحِرصُ والحَسَدُ. (بحارالانوارج۷۸ ص۱۱۱)

Arrogance is the cause of destruction annihilation of religion Satan was cursed due .۲۸ to it. And greed is the enemy of soul Adam was expelled by

---

Lyal Al Ekhbari Vol. ۱, P ۵۱ -۱

Bihar ul-Anwar Vol. ۷۸, P ۱۱۵ -۲

Bihar ul-Anwar Vol. ۷۸, P ۱۱۳ -۳

Tuhaf al-Uqul, P ۲۳۴ -۴

Bihar ul-Anwar Vol. ۷۸, P ۱۱۲ -۵

Bihar ul-Anwar Vol۷۸,Pl ۱۵ -۶

Bihar ul-Anwar Vol. ۷۸, P ۱۰۹ -۷

Bihar ul-Anwar Vol. ۷۸, PIlI -۸

it from the paradise jealousy is the guide to wickedness for the same reason Qabil ((Cain) killed Abel. (۱

It is better to face the shame of simple life, devoid of accepting the domination of .taghoot than leading such luxurious life which results in entering the Hellfire

۲۸- الکِبرُ هَلاکُ الدّینِ وَبِهِ لُعِنَ اِبلیسُ،وَالحِرصُ عَدُوُّ النَّفسِ وَبِهِ اُخرِجَ آدَمُ مِنَ الجَنَّهِ، وَالحَسَدُ رائِدُ السُّوءِ وَمِنهُ قَتَلَ قابیلُ هابیلَ. (بحارالانوارج۷۸ ص۱۱۱)

(It is for you to ponder because it is the (source of the) life of visionist's heart. (۲ .۲۹

۲۹- عَلَیکُم بِالفِکرِ فإِنَّهُ حَیاهُ قَلبِ البَصِیرِ. بحار ج۷۸ ص۱۱۵

The one who does not have wits intelligence does not have decorum decency the .۳۰ one who lacks fortitude, does not have generosity magnanimity that one who does (not possess shame modesty, does not have religion. (۳

۳۰- لا اَدَبَ لِمَن لا عَقلَ لَهُ، وَلا مُرُوَّهَ لِمَن لا هِمَّهَ لَهُ وَلا حَیاءَ لِمَن لا دِینَ لَهُ.

(کشف الغمه ((طبع بیروت))ج۲ ص۱۹۷)

The best wealth is contentment the worst poverty is humility (before the rich ones). .۳۱ ((۴

۳۱- خَیرُ الغِنی اَلقُنُوعُ وَشَرُّ الفَقرِ الخُضُوعُ. (بحارالانوار ج۷۸ ص۱۱۳)

Humor eats up (finishes), the appalling appearance (majesty) the silent person has .۳۲ (got much of appalling appearance. (۵

۳۲- المِزاحُ یَأکُلُ الهَیبَهَ، وَقَد اَکثَرَ مِنَ الهَیبَهِ الصّامِتُ. (بحارالانوار ج۷۸ ص۱۱۳)

(Leisure swiftly passes on the return to it is very slow. (۶ .۳۳

۳۳- اَلفُرصَهُ سَرِیعَهُ الفَوتِ بَطِیئَهُ العَودِ. (بحارالانوار ج۷۸ ص۱۱۳)

Proximate (relative) is the one who is be neared by love affection although .۳۴

Bihar ul-Anwar Vol. ۷۸, PIlI -۱

Bihar ul-Anwar Vol. ۷۸. P ۱ ۱۵ -۲

Kashrul Ghumma print of Beirut Vol. ۲. P ۱۹۷ -۳

Bihar ul-Anwar Vol. ۷۸. P ۱۱۳ -۴

Bihar ul-Anwar Vol. ۷۸. P ۱۱۳ -۵

Bihar ul-Anwar Vol. ۷۸. ۱۱۳ -۶

he is a distant relation. (۱)

۳۴- اَلقَرِیبُ مَن قَرَّبَتهُ المَوَدَّهُ وَإِن بَعُدَ نَسَبُهُ. (تحف العقول ۲۳۴)

۳۵. Abjectness is, not thanking for the beneficence. (۲)

۳۵- اَللؤُمُ اَن لا تَشکُرَ النِعمَهَ. (تحف العقول ص۲۳۳)

۳۶. Associate with treat the people in a way as you like to get associated treated by them. (۳)

۳۶- صاحِبِ النّاسَ مِثلَ ما تُحِبُّ اَن یُصاحِبُوکَ بِهِ. (بحار الانوار ج۷۸ ص۱۱۶)

۳۷. The one who continues his visits (going coming) to the mosque does lay his hand upon one of eight benefits:

۱. (Getting to know) one of the decisive verses.

۲. Finding a beneficial brother.

۳. Fresh knowledge.

۴. A mercy waiting for him.

۵. A word leading to the guidance.

۶. An admonition averting from sin.

۷. Not committing sin out of shame.

۸. Not committing sin for the feat of Allah. (۴)

۳۷- مَن أَدامَ ألإختِلافَ اِلَی المَسجِدِ اَصابَ اِحدی ثَمانٍ:آیهً مُحکَمَهً وَاَخاً مُستَفادًا وَعِلماً مُستَطرَفاً وَرَحمَهً مُنتَظِرَهً وَکَلِمَهً تَدُلُّهُ عَلَی الهُدی اَو تَرُدُّهُ عَن رَدیً وَتَرکَ الذُّنوبِ حَیاءً اَو خَشیَهً. (تحف العقول ص۲۳۵)

۳۸. I am surprised over the person who thinks about the things he eats (so that those are hygienic clean) how does he not think ponder about his spiritual (matters) so he avoids the harmful foods to enter his stomachs but his chest (mind) becomes the

(rendezvous of deviational, low meanings. (۵

۳۸- عَجِبتُ لِمَن یَتَفَکَّرُ فی مَأ کُولِهِ کَیفَ لا یَتَفَکَّرُ فِی مَعقُولِهِ فَیُجَنِّبُ بَطنَهُ ما یؤذِیهِ، وَیُؤدِعُ صَدرَهُ ما یُردیهِ. (سفینه البحار ج۲ ص۸۴)

.۳۹ When the desirable commendable services damage harm the obligatory services,

---

۱- Tuhaf al-Uqul. P ۲۳۴

۲- Tuhaf al-Uqul P ۲۳۳

۳- Bihar ul-Anwar Vol. ۷۸, P ۱۱۶

۴- Tuhaf al-Uqul, P ۲۳۵

۵- Safina Tul Bihar Vol. ۲, P ۸۴

(abandon them. (۱)

۳۹- اِذا اَضَرَّتِ النَّوافِلِ بِالفَريضَهِ فَارفُضُوها. (بحار الانوار ج۷۸ ص۱۰۹)

And know it that indeed whoever fears Allah (adopts piety) Allah paves his way of .۴۰ salvation out of the inequities. And makes him firm in his matter. And provides him (the path of) guidance. And makes his proof arguments successful enlightens his face and grants him what he desires. He is with those upon whom Allah has bestowed His (beneficences boons from among the Prophets the truthful the martyrs pious ones. (۲)

۴۰- وَاعلَمُوا أَنَّهُ مَن يَتَّقِ اللهَ يَجعَلِ لَهُ مَخرَجاً مِنَ الفِتَنِ وَيُسَدِّدهُ فى اَمرِهِ وَيُهَيِّئ لَهُ رُشدَهُ وَيُفلِجه بِحُجَّتِهِ وَيُبَيِّض وَجهَهُ وَيُعطِهِ رَغبَتَهُ مَعَ الَّذينَ اَنعَمَ اللهُ عَلَيهِم مِنَ النَّبِيِّينَ وَالصِّدِّقينَ وَالشُّهَداءِ وَالصّالِحِينَ... (تحف العقول ص۲۳۲)

The Fifth Infallible Third Imam: Imam Hussain the Chief of the Martys and his forty discourses

point

(The fifth Infallible: Imam Hussain (as

Name: Hussain

(Renowned title: Syed u shuhada (The chief of martyrs

Subtitle: Aba Abdullah

(Father and mother: Imam Ali (as) and Fatima (sa

Time and Place of birth: ۳rd of Shaban ۴th Hijrah in Medina

Time and Place of Martydom: Ashura ۱۰th of Moharram ul Haram year ۶۱ Hijrah in .Karbala at the age of ۵۷

.Holy Shrine: in Karbala

Duration of life: four parts

.The age of prophet of Allah (S) Nearly ۶ years .۱

.(At the Service of his father (approx. ۳۰ years .۲

(Along with his brother Imam Hassan (۱۰ years .۳

.Period of Imamate ۱۰ years .۴

(Forty Traditions from Imam Hussain (as

اربعون حدیثاً

عن الامام الحسین علیه لسلام

Oh Allah) How could an argument be given about your Existence by a thing whose) .۱ ?total complete existence is in need of you

Is

Bihar ul-Anwar Vol. ۷۸, P ۱۰۹ -۱
Tuhaf al-Uqul P ۲۳۲ -۲

it that the advent of other than you is such that the like (advent) is not present in you, so that the one other than you becomes a. clear evidence (expression) of your presence? When did you ever disappear so that you might need an evidence logic to lead (the people) towards you? And when did you ever become away take distance so ?that your signs effects make the people get, in touch with you

Blind be the eye which does not see you (Whereas) you are observing him. (Prayer of (Arafaa day i.e ۹th of Zilhaaj). (۱)

۱- کَیفَ یُستَدَلُّ عَلَیکَ بِما هُوَ فی وُجوُدِهِ مُفتَقِرٌ إلَیکَ؟ أَیَکُونُ لِغَیرِکَ مِنَ الظُّهُورِ ما لَیسَ لَکَ حَتّی یَکُونَ هُوَ المُظهِرُ لَکَ؟مَتی غِبتَ حَتّی تَحتاجَ إلی دَلیلٍ یَدُلُّ عَلَیکَ؟ وَمتی بَعُدتَ حَتی تَکُونَ الآثارُ هِیَ الَّتی تُوصِلُ إلَیکَ ؟عَمِیَت عَینٌ لا تَراکَ عَلَیها رَقیباً.. (دعاء عرفه، بحارالانوار ج۹۸ ص۲۲۶)

۲. The one who lacked missed you what did he find? And what is it that he lacks, the one who finds you? Certainly, the one who got pleased inclined toward other than (you, came to nothingness (failed).(۲)

۲- ماذا وَجَدَ مَن فَقَدَکَ؟ وما الذی فَقَدَ مَن وَجَدَکَ؟لَقَد خابَ مَن رَضِیَ دُونَکَ بَدَلاً. (دعاء عرفه، بحارالانوار ج۹۸ ص۲۲۸)

۳. A nation which buys the pleasures of the living beings in exchange for te wrath of (the creator does not get salvation. (۳)

۳- لا أَفلَحَ قَومٌ اشتَرَوا مَرضاهِ المَخلُوقِ بِسَخَطِ الخالِقِ. (مقتل خوارزمی ج۱ ص۲۳۹)

۴. None is in peace on the resurrection day except the

۱- Bihar ul-AnwarVol. ۹۸, P ۲۲۶

۲- Prayer of Arafaa Day, Bihar ul-Anwar, Vol. ۹۸, P ۲۲۸

۳- Maqtal Khawarzami, Vol. ۱, P ۲۳۹

(one who fears Allah in the world. (١)

۴- لا يَأمَنُ يَوم القِيامَهِ اِلاّ مَن خافَ اللهَ فِي الدُنيا. (بحارالانوار ج۴۴ ص۱۹۲)

Allah, firstly mentioned, 'command for good forbid to do evil' as one of His obligatory .۵ services, since, He knew that if these two obligatory are performed established, all the obligatory services out of easy hard will get performed established. Because, 'command for good forbid to do evil' invites to Islam, along with giving out the right of (those having right opposing of the tyrants oppressors. (٢)

۵- فَبَدأَ اللهُ بِالأَمرِ بِالمَعرُوفِ وَالنَّهی عَن المُنکَرِ فَرِیضَهً مِنهُ، لِعِلمِهِ بِأَنَّها اِذا اُدِّیَت وَاُقِیمَت استِقامَتِ الفَرائِضُ کُلهُّا هَیِّنُها وَصَعبُها، وَذلِکَ اَنَّ الأَمرَ بِالمَعرُوفِ وَالنَّهیَ عَنِ المُنکَر دُعاءٌ اِلَی الإسلامِ مَعَ رَدَّ المَظالِمِ وَمُخالَفَهِ الظّالِمِ... (تحف العقول ص۲۳۷)

O, people! the Prophet of Allah (S) said the person who sees that a tyrant unjust king .۶ has made the things forbidden by Allah legal allowed, broken breeched His promise perjure opposed the sunnah tradition of prophet of Allah, acted among the servants of lord with sin tyranny. So when he does not act against him (the king) through practice or speech. It is Allah's right to make him enter into his (kings) place of entry ((Hell). (٣)

۶- اَیُّهَا النّاسُ إنَّ رَسُولَ اللهِ قالَ مَن رَای سُلطاناً جائِراً مُستَحِلاً لِحَرامِ اللهِ ناکِثاًعَهدَهُ مُخالِفاً لِسُنَّهِ رَسُولِ اللهِ یَعمَلُ فی عِبادِاللهِ بِالإثمِ وَالعَدوانِ فَلَم یُغَّیر عَلَیهِ بِفِعلٍ وَلا قَولٍ کانَ حَقّاً عَلَی اللهِ أن یُدخِلَهُ

Bihar ul-Anwar Vol. ۴۴۹ P ۱۹۲ -۱

Tuhaf al-Uqul. P ۲۳۷ -۲

Maqtal Khawarzami, Vol. I. P ۲۳۴ -۳

مَدخَلَهُ. (مقتل خوارزمی ج ۱ ص ۲۳۴)

۷. Indeed people are the servants of world the religion is (like) saliva upon their tongues, they churn it around their tongues till they are living. And when they are faced with a test, the religious ones are only rare. (۱)

۷- اِنَّ النّاسَ عَبیدُ الدُّنیا، وَالدّینُ لَعقٌ اَلسِنَتِهِم،یَحُوطُونَهُ مادَرَّت مَعائِشُهُم فَإذا مُحِّصُوا بِالبَلاءِ قَلَّ الدَّیّانُونَ. (تحف العقول ص ۲۴۵)

۸. One who wishes to reach a goal aim through the sin transgression, the way to that aim would get blocked sooner he would get into danger. (۲)

۸- مَن حاوَلَ اَمراً بِمَعصِیَتِهِ اللهِ کانَ اَفوَتَ لِما یَرجُو وَاَسرَعَ لِما یَحذَرُ. (تحف العقول ص ۲۴۸)

۹. Do you not see that the right is not being put into practice distance is not being taken from the falsehood? (In this situation) the faithful is inclined to it (it suits him) that he meets Allah. (۳)

۹- اَلا تَرَونَ أَنَّ الحَقَّ لا یُعمَلُ بِهِ، وَأَنَّ الباطِلَ لا یُتَناها عَنهُ لِیَرغَب المُؤمِنُ فی لِقاءِ اللهِ مُحِقّاً. (تحف العقول ص ۲۴۵)

۱۰. I do not see (consider) death except prosperity and do not consider life along with oppressors tyrants except affliction anguish. (۴)

۱۰- فَإِنّی لا أرَی المَوتَ إلّآ سَعادَةً وَلا الحیاةَ مَعَ الظّالِمینَ إلا بَرَماً. (تحف العقول ص ۲۴۵)

۱۱. And your calamity is greater than all the people because the stations of scholars have been snatched off from you (the rulers have forcibly occupied the stations of ulema scholars you are following the occupiers blindly). Wish, you knew this since, (from

---

۱- Tuhaf al-Uqul. P ۲۴۵)

۲- Tuhaf al-Uqul. P ۲۴۸)

۳- Tuhaf al-Uqul. P ۲۴۵

۴- Tuhaf al-Uqul. P ۲۴۵

Islamic point of veiw) the implantation exercising of the ordinances matters should be in the hands of God recognizing scholars who are the trustees of His legal forbidden. But you have been deprived of that post. And that you have not been deprived of that but for the reason that you have detached yourselves from the right , of your differences in the Sunnah (tradition) after the appearance of conspicuous arguments. Had you been patient upon the torture (of enemy) had endured borne the expenditure on Allah's course the matters of Allah (the management of Muslim affairs) would have come to your hands those would have originated from you returned to you but, you got the tyrants imposed at your place surrendered the affairs of Allah to them. They practice upon doubtful (ambiguous) move on the course of lustful desires. Your running away from the death attachment with the life, which (must part from you, made them imposed upon that (mentioned above). (١)

١١- وَأَنتُم أَعظَمُ النّاسِ مُصيبَةً لِما غُلِبتُم عَلَيهِ مِن مَنازِلِ العُلَماءِ لَو كُنتُم تَشعَرُون ذلِكَ بِأَنَّ مَجارِیَ الأُمُورِ وَالأَحكام عَلی اَیدی العُلَماءِ بِاللهِ الأُمَناءِ عَلی حَلالِهِ وَحَرامِهِ فَأَنتُمُ المَسلُوبُون تِلكَ المَنزِلَهَ وَمَا سُلِبتُم ذلِکَ إلاّ بِتَفَرُّقِکُم عَنِ الحَقّ وَاختِلافِکُم فِی السُّنَّهِ بَعدَ البَیّنَهِ الواضِحَهِ، وَلَو صَبَرتُم عَلی الأَذی وَتَحَمَّلتُم المَؤُونَهَ فی ذاتِ اللهِ، کانَت اُمُورُ اللهِ ،عَلَیکُم تَرِدُ وَعَنکُم تَصدُر، وَإِلَیکُم تَرجِعُ، وَلکِنَّکُم مَکَّنتُمُ الظَّلَمَهَ مِن مَنزِلَتِکُم، وَأَسلَمتُم اُمورَاللهِ فی اَیدیهِم یَعمَلُونَ بِالشُّبُهاتِ،وَیَسرُونَ فی الشَّهَواتِ،سلَطَهُم عَلی ذلِکَ فِرارُکُم

١- Tuhaf al-Uqul, P ٢٣٨

مِنَ المَوتِ، وَاِعجابُكَم بِالحَياهِ الَّتی هِیَ مُفارِقَتکَم... (تحف العقول ص۲۳۸)

۱۲. Oh Allah, You know all that took place at our hand (struggle, movement against evils) was neither for the lust of kingship (power) nor to gain wealth but it was for manifesting the signs symbols of Your religion to bring about implement amendment correction (reform) in Your cities make the oppressed afflicted ones out of Your servants peaceful that Your obligatory desirable services commands be put into practice. (۱)

۱۲- اَللّهُمَّ اِنَّکَ تَعلَمُ أَنَّهُ لَم یَکُن ما کانَ مِنّا تَنافُساً فی سُلطانٍ، وَلا التِماساً مِن فُضُولِ الحُطام،وَلکِن لِنُرِیَ المَعالِمَ مِن دینِکَ وَنُظهِرَ الإصلاحَ فی بِلادِکَ، وَیَأمَنَ المَظلُومُونَ مِن عِبادِکَ،وَیُعمَلَ بِفَرائِضِکَ وَسُنَنِکَ وَاَحکامِکَ... (تحف العقول ص۲۳۹)

۱۳. I have not stood up upon the incentive provocation of self-conceit arrogance not as a chaos creator oppressor and indeed I have come out (stood up) wishing the rectification of my grandfather Mohammed (S) ummah. I want to order the good deed forbid the evil put into practice the character morale of my grandfather Muhammad (S) father Ali Ibn Abi talib (as) (۲)

۱۳- إنّی لَم اَخرُج أَشراً وَلا بَطَراً وَلا مُفسداً ولا ظالِماً وَإنّما خَرجتُ أطلُبُ الإصلاحَ فی أُمَّه جَدّی مُحَمّدٍ صَلی الله علیه وآله وَسلَّم أُریدُ أَن امرَ بِالمَعروفِ وَأَنهی عَنِ المُنکَرِ وَأَسیرَ بَسیرَهِ جَدّی مُحَمَّدٍ، وَسیره أَبی عَلِیّ بنِ أَبی طالِبٍ. (مقتل خوارزمی ج۱ ص۱۸۸)

۱۴. If the world is taken to be a superb decent house

۱- Tuhaf al-Uqul, P ۲۰۳۹

۲- Maqtal Khawarzami, Vol. I, P ۱۸۸

then the house of Allah's reward is more superior sublime. And if the bodies have been created for death, then being slain with sword on the way of Allah would be .better

And if the substances have been distributed according to the divine destinies then the .lesser greed of man for drawing sustenance is more beautiful

And if the wealth's are collected gathered for being left over (passing away without carrying the wealth along to the next world) why does then the free man become (stingy miser about the things to be left behind. (۱)

۱۴- فَإن تَکُن الدُّنیا تُعَدُّ نَفیسَهً

فَدارُ ثَوابِ اللهِ أعلی وَأَنبَلُ

وَإن تَکُن الأَ بدانُ لِلمُوتِ أنشِئَت

فَقَتل آمریءٍ بِالسَّیفِ فی اللهِ أفضَلُ

وَإن تَکُن الأَ رزاقُ قَسماً مقدّراً

فَقِلَّهُ حِرصِ المَرءِ فی الرِّزقِ أَجمَلُ

وَإن تَکُن الأَ موالُ لِلتَّرکِ جَمعُها

فَما بالُ مَتروکٍ بِهِ آلحُرُّ یَبخَلُ

(بحار الانوار ج۴۴ ص۳۷۴)

Oh followers of the Abu Sufian family if you do not have religion you are not afraid' .۱۵ of the resurrection day then be free in your world. (At least behave freely in your (worldly affairs.) (۲)

۱۵- یا شیعَهَ الِ أَبی سُفیان إِن لَم یَکُن لَکُم دینٌ وَکُنتُم لاـ تَخافُونَ المَعادَ فَکُونُوا أَحراراً فی دُنیاکُم. (مقتل خوارزمی ج۲ ص۳۷۴)

A group worships Allah for the avidity (reward of paradise) this is the service of .۱۶

traders a group worships Allah due to fear (from hell the torment of Allah) this is the service of slaves (who obey their masters being afraid of them). And a group worships Allah as thanksgiving, so

---

۱- Bihar Al Anwar Vol. ۴۴, P ۳۷۴

۲- Maqtal Khwarzami Vol. ۲, P .۳۳

(this is the service of free men is the superior most service. (۱

۱۶- اِنَّ قَوماً عَبَدُوا اللهَ رَغبَةً فَتِلکَ عِبادَةُ التُّجّارِ، وَاِنَّ قَوماً عَبَدُوا اللهَ رَهبَةً فَتِلکَ عِبادَةُ العَبیدِ، وَاِنَّ قَوماً عَبدُوا اللهَ شُکراً فَتِلکَ عِبادَةُ الأَحرارِ،وَهِیَ اَفضَلُ العِبادَهِ. (تحف العقول ص۲۴۶)

Do know that the people's being needy towards you is a beneficence of Allah upon .۱۷ you so do not get tired of the beneficence's lest those should turn into calamity woes. ((۲

۱۷- وَاَعلَمُوا أَنَّ حَوائِجَ النّاسِ اِلَیکُم مِن نِعَمِ اللهِ عَلَیکُم فَلا تَمِلوُّا النِّعَمَ فَتَحُورَ

(بحارالانوار ج۷ ص۱۲۱)

Oh people! take lesson from what Allah has admonished His friends, wherein He .۱۸ negatively defined (rebuked) the people of the book (Jew) scholars said, 'Why do the scholars of Jews Christian not forbid refrain people from sinful talks (or deviational beliefs) also said ', Those among the sons of Israel who became infidels were cursed through the tongue of Daud (as) (David) Essa (as) Christ. What an evil did they ?commit

Allah rebuked those scholars because they saw the evils corruptions in the society before their eyes did not forbid them from that, for, their inclination towards the material gains which they received from them for the fear from what they were .harassed of

(Although Allah says "And do not be harassed by the people have the fear of Me. (۳

And again says "the faithful men women are friends helpers of each other. And order (each other) the good deeds

---

Tuhaf al-Uqul, P ۲۴ -۱

Bihar ul-Anwar, Vol. ۷۸, P ۱۲۱ -۲

Surah Maida ۴۶ -۳

(stop from evil doings'. (١

١٨- إعتَبِروُا أَيُّهَا النّاسُ بِما وَعَظَ اللهُ بِهِ أَولياءَهُ مِن سُوءِ ثَنائِهِ عَلَى الأَحبارِ، إذ يَقُولُ:لَولا يَنهيهُمُ الرَّبّانِيُّونَ وَالأَحبارُ عَن قَولِهِمُ الإِثم، وَقالَ: لُعِنَ الَّذينَ كَفَروا مِن بَنى إسرائيلَ-إلى قولِهِ - لَبِئسَ ما كانُوا يَفعَلُونَ،وَ إنَّما عابَ اللهُ ذلِكَ عَلَيهِم لِأَنَّهُم كانُوا يَرَونَ مِنَ الظَّلَمهِ الَّذينَ بَينَ أَظهُرِهِم المُنكَرَ وَالفَسادَ فَلا يَنهَونَهُم عَن ذلِكَ رَغبَةً فيما كانوا يَنالُونَ مِنهُم، وَرَهبَةً مِمّا يَحذَرونَ،وَاللهُ يَقُولُ: ((فَلا تَخشَوُا النـاسَ وَاخشَونِ))، وَقـالَ ((المُؤمِنُونَ وَالمُؤمِنـاتُ بَعضُهُم أَولياءُ بَعضٍ يَأمُرُونَ بِالمَعروُفِ وَيَنهَونَ عَنِ المُنكَرِ)). (تحف العقول ص٢٣٧)

One who seeks the pleasure of people by displeasing Allah (SWT). Allah makes him .١٩ (over to the people. (٢

١٩- مَن طَلَبَ رِضَا النّاسِ بِسَخَطِ اللهِ وَكَلَهُ اللهُ إلى النّاسِ. (بحارالانوار ج٧٨ ص١١٨)

Take care not to maltreat (commit excess upon) anyone who does not have any .٢٠ (helper except Allah. (٣

٢٠- اِيّاكَ وَظُلمَ مَن لا يَجِدُ عَلَيكَ ناصِراً اِلاَّ اللهَ جَلَّ وعزَّ. (بحار ج٧٨ ص١١٨)

The one who loves you forbids you (from committing evil) the one who has enmity .٢١ (with you entices allures you; (to commit evil). (٤

٢١- مِن أَحَبَّكَ نَهاكَ وَمَن أَبغَضَكَ أغراكَ. (بحارالانوار ج٧٨ ص١٢٨)

The intellect does not achieve completion except by observance following of the .٢٢ (right. (٥

٢٢- لا يَكمُلُ العَقلُ إلاّ بِاتِّباعِ الحَقِّ. (بحارالانوار ج٧٨ ص١٢٨)

The company social intercourse with the people committing transgression is . ٢٣ ((causes) blame incredibility. (٦

٢٣- مُجالَسَةُ اَهلِ الفِسقِ رَيبَةٌ. (بحارالانوار ج٧٨ ص١٢٢)

(Weeping for the fear of Allah is (causes) salvation from the fire (Hell). (٧ .٢٤

٢٤- أَلبُكاءُ مِن

۱- Tuhaf al-Uqul, P ۲۳۷

۲- Bihar ul-Anwar Vol. ۷۸. P ۱۲۶

۳- Bihar ul-Anwar Vol. ۷۸. P ۱۱۸

۴- Bihar ul-Anwar Vol. ۷۸, P ۱۲۸

۵- Bihar ul-Anwar Vol. ۷۸, P ۱۲۷

۶- Bihar ul-Anwar Vol۷۸, P ۱۲۲

۷- Mustadrak ul-Wasail, Vol. ۲, P ۲۹۴

خَشيَهِ اللهِ نَجاهٌ مِنَ النّارِ. (مستدرک الوسائل ۲/۲۹۴)

A man came to the chief of martyrs Imam Hussain (A.S) said " I am a man who .۲۵ commits sin do not have patience constraining power against sin wrongs, so .admonish me with a (piece of) admonition

Thus he (S) said Do five things commit any sin you may wish. First is that do not eat the sustenance of Allah do commit any sin you wish. And secondly, get out of the dominion of Allah do perform any sin you like to thirdly seek a place where Allah does not see you commit any sin you please fourthly when the angel of death come to take your soul, repel him from yourself do any sin you may please. And fifthly when Malik (the in charge of the Hell) makes you enter the fire do not enter the fire (hell) do any (sin which you may please. (۱

۲۵- جاءَ رَجُلٌ إلی سَیِّدِ الشُّهَداءِ وَقالَ: أنَار رجُلٌ عاصٍ،وَلا أَصبِرُ عَن المَعصِیَهِ فَعِظنی بمَوعِظَهٍ فَقَال عَلَیهِ السَّلامُ:إفعَل خَمسَهَ أَشیاءٍ وَاَذنِب ما شِئتَ، فَأَوَّلُ ذلِکَ لا تَأکُل رِزقَ اللهِ وَاَذنِب ما شِئتَ،وَالثانی اُخرُج مِن وَلایَهِ اللهِ وَأَذنِب ماشِئتَ، وَالثّالِثُ أُطلُب مَوضِعاً لا یَراکَ اللهُ وَأَذنِب ما شِئتَ، وَالرّابِعُ إذا جاءَکَ مَلَکُ المَوتِ لِیَقبِضَ روحَکَ فَادفَعهُ عَن نَفسِکَ وَأَذنِب ما شِئتَ، أَلخامِس إِذا اَدخَلَکَ مالِک فی النّارِ فَلا تَدخُل فِي النّارِ وَأَذنِب ماشِئتَ. (بحار الانوار ج۷۸ ص۱۲۶)

Take care, not to do anything for which you .۲۶

p: ۷۶

Bihar ul-Anwar Vol. ۷۸, P ۱۲۶ -۱

have to apologize. Because the faithful does not commit wrong (sin) does not apologize the hypocrite commits sin all the days (then) extends apologies. (۱)

۲۶- اِيّاكَ وَما تَعتَذِرُ مِنهُ،فِإنَّ المُؤمِنَ لا يُسِيءُ وَلا يَعتَذِرُ، وَالمُنافِقُ كُلَّ يومٍ يُسِيءُ وَيَعتَذِرُ. (تحف العقول ص۲۴۸)

۲۷. (Hurrying making haste is witlessness, insanity. (۲)

۲۷- اَلعَجَلَهُ سَفَهٌ. (بحار الانوار ج۷۸ ص۱۲۲)

۲۸. (Do not allow anyone to enter (walk in) till he has saluted. (۳)

۲۸- لا تَأذَنُوا لِأَحدٍ حَتّى يُسَلِّمَ. (بحار ج۷۸ ص۱۱۷)

۲۹. It is from the signs of ignorance to enter into dispute with those not having thought (meditation. (۴)

۲۹- مِن عَلاماتِ اَسبابِ الجَهلِ اَلمُماراةُ لِغَيرِ اَهلِ الفِكرِ. (بحار ج۷۸ ص۱۱۹)

۳۰. One of the signs of the scholar is his criticism upon his (own) speech his awareness (knowledge pertaining to the facts about the forms of views. (۵)

۳۰- مِن دَلائِلِ العالِمِ انتِقادُهُ لِحَديثِهِ وَعِلمُهُ بِحَقائِقِ فُنُونِ النَّظَرِ. (بحار الانوار ج۷۸ ص۱۱۹)

۳۱. Emulate compete each other in achieving the human values rush hasten to get the (spiritual treasures. (۶)

۳۱- نافِسُوا المَكارِمِ،وَسارِعُوا فِي المَغانِمِ. (بحارالانوار ج۷۸ ص۱۲۱)

۳۲. Whoso ever has generosity becomes the chief that one who commits parsimony (stinginess becomes degraded objected. (۷)

۳۲- مِن جادَ سادَ،وَمَن بَخِلَ رَذِلَ. (بحار ج۷۸ ص۱۲۱)

۳۳. Most generous of the people is the one who grants to the person who does not (have any expectation from him. (۸)

۳۳- إنَّ أَجوَدَ النّاسِ: مَن أَعطى مَن لا يَرجُوهُ. (بحار ج۷۸ ص۱۲۱)

One who removes an anguish sorrow of .۳۴

p: ۷۷

Tuhaf al-Uqul, P ۲۴۸ -۱

Bihar ul-Anwar Vol. ۷۸, P ۱۲۲ -۲

Bihar ul-Anwar Vol. ۷۸, P ۱۱۷ -۳

Bihar ul-Anwar Vol. ۷۸, P ۱۱۹ -۴

Bihar ul-Anwar Vol. ۷۸, P ۱۱۹ -۵

Bihar ul-Anwar Vol. ۷۸. P ۱۲۱ -۶

Bihar ul-Anwar Vol. ۷۸. P ۱۲۱ -۷

Bihar ul-Anwar Vol. ۷۸. P ۱۲۱ -۸

a faithful, Allah grants him the deliverance from the sorrows dejections of world the (hereafter. (١)

۳۴- مَن نَفَّسَ کُربَهَ مُؤمِن فَرَّجَ اللهُ عَنهُ کُرَبَ آلدُّنیا وَالاخِرَه. (بحار ج۷۸ ص ۱۲۱)

Whenever you hear that a person reaches for the honor of the people endeavor to .۳۵ (dishonor the people, try hard that he does not come to know you. (۲)

۳۵- إذا سَمِعتَ أَحَداً یَتَناوَلُ أَعراضَ النّاسِ فَاجتَهِد أَن لا یَعرِفَکَ. (بلاغه الحسین/الکلمات القصار ۴۵)

A person asked him "what is needlessness (wealth)?' He replied ', the fewer lesser .۳۶ (number of your desires your satisfaction over what can be sufficient for your life.' (۳)

۳۶- قِیلَ مَا الغِنی قالَ قِلَّهُ أَمانِیکَ وَالرِّضا بِما یَکفِیکَ. (معانی الاخبار ص ۴۰۱)

۳۷- لا تَرفَع حاجَتَکَ إِلاَّ الی أَحَدِ ثَلاثَهٍ :إِلی ذی دینٍ أَومُرُوَّهٍ أَو حَسَبٍ. (بحار ج۷۸ ص۱۱۸)

Do practice like the person who knows that he would be seized held for committing .۳۸ (crime rewarded for good deed. (۴)

۳۸- إعمَل عَمَلَ رَجُلٍ یَعلَمُ أَنَّهُ مَأخُوذٌ بِالإجرامِ مَجزِیٌ بِالإحسانِ. (بحارالانوار ج۷۸ ص۱۲۷)

There are seventy benefactions rewards for saluting sixty nine are for the one who .۳۹ (initiates it one for the replier. (۵)

۳۹- لِلسَّلامِ سَبعُونَ حَسَنَهً تِسع وَسِتُّونَ لِلمُبتَدِی وَواحِدَهٌ لِلرّادِّ. (بحارالانوار ج۷۸ ص ۱۲۰)

Do not say a word about your brother in his absence which you would not like him .۴۰ (to say during your absence. (۶)

۴۰- لا تَقُولَنَّ فی أَخِیکَ إِذا تَواری عَنکَ إِلاّ ما تُحِبُّ أَن یَقُولَ فِیکَ إِذا تَوارَیتَ عَنهُ. (بحارالانوار ج۷۸ ص۱۲۷)

The Sixth Infallible: Forth Imam Sajjad (as) and forty discourses from him

point

The Sixth Infallible

۱- Bihar ul-Anwar Vol. ۷۸. P ۱۲۱

۲- (Balaghat Al Hussain Alkalimatul Qisar. ۴۵)

۳- Maani Al Ikhbar P ۴۰۱

۴- Bihar ul-Anwar Vol. ۷۸. P ۱۲۷

۵- Bihar ul-Anwar Vol. ۷۸. P ۱۲۰

۶- Bihar ul-Anwar Vol. ۷۸. P ۱۲۷

(Imam Sajjad (as

(Name: Ali (as

.Renowned titles: Sajjad, Zain Ul Abideen

.Father Mother Imam Hussain (as) and Sheher Bano Daughter of Yazdgard the third

Time Place of Birth: ۵th day of Shaaban, year ۳۸th Hijrat. Or ۱۵th of Jamadiul ula the same year.

Time place of Martyrdom: ۱۲th or ۱۸th or more well-known on the ۲۵th of Moharram ۹۵th Hijrah.

Was poisoned in Medina on the instigation of Hasham Bin Abdul Malik martyred at the age of ۵۷ years.

.The holy grave in the grave yard of Baqi, in Medina

Duration of life two parts

.Twenty two years with his father .۱

Thirty five year's period of his own Imamate .۲

The tyrant rulers of his age: Nine persons from Yazeed up to Hasham bin Abdul Malik the Tenth caliph of Bani Ommaides.

اربعون حديثاً عن

(Forty Traditions from Imam Sajjad (as

الامام زين العابدين عليه السلام

۱. Glory be to Allah who made (declared) the acknowledgment of His beneficence as His praise Eulogy. Glory be to the one who made (declared) the confession of man's inability to thank him as a thank giving. (۱)

۱ سُبحانَ مَن جَعَلَ الإعتِرافَ بِالنِّعمَهِ لَهُ حَمداً، سُبحانَ مَن جَعَلَ الإعتِرافَ بِالعَجزِ عَنِ الشُّكرِ شُكراً. (بحارالانوار ج۷۸ ص۱۴۲)

۲. Oh people) contemplate, meditate, practice for the (place, thing) that you have) (been created for, Allah did not at all create you in vain useless. (۲)

۲- تَفَكَّرُوا وَاعمَلُوا لِما خُلِقتُم لَهُ فَإِنَّ اللهَ لَم يَخلُقكُم عَبَثاً. (تحف العقول ۲۷۴)

۳. Be careful not to acquire the company of sinners help the oppressors tyrants become the neighbor

---

۱- Bihar ul-Anwar Vol. ۷۸, P ۱۴۲

۲- Tuhaf al-Uqul, P ۲۷۴

of transgressors. Be careful keep look out their sedition commotion keep away from their area. And be aware that the one who opposes the friends saints of Allah follows a religion other than the religion of Allah self willingly makes his own view as the basis of his matter than that of the saint of Allah (omits the command of saints) will get into roaring fire which eats up the bodies, the bodies, which were overwhelmed by their wretchedness villainy. So take lesson, oh those having eyes visions do praise Allah upon His guiding you do know that you cannot go out of the (sphere of) Allah's power towards the power of other than him. And Allah is watching your practices then you would get resurrected towards him. Therefore, get benefitted by the admonition (of Allah) get trained chastised with the civility (decorum) of those pious. (۱)

۳- وَإيّاكُم وَصُحبَهَ العاصينَ، وَمَعُونَهَ الظّالِمينَ،وَمُجاوَرَهَ الفاسِقينَ احذَرُوا فِتنَتَهُم، وَتَباعَدوُامِن ساحَتِهم ،وَاعلَموُا أَنَّهُ مَن خالَفَ أَولِياءَ اللهِ وَدانَ بِغَيْرِدينِ اللهِ،وَستَبَدَّ بِأَمرِهِ دوُنَ أمرِ وَليّ اللهِ، فی نارٍتَلتَهِبُ، تَأكُلُ أَبدناً[قَد عابَت عَنها أَرواحُها] غَلَبَت عَلَيها شِقوَتُها [فَهُم مَوتی لا يَجِدُونَ حَرَّ النّارِ] فَاعتَبِروُا يا أوُلِی الأَبصارِ وَاحمَدوُا اللهَ عَلی ماهَداكُم وَاعلَمُوا أَنَّكُم لا تَخرُجُونَ مِن قُدرَهِ اللهِ إِلی غَيرِ قُدرَتِهِ وَسَيَرَ اللهُ عَمَلَكُم ثُمَّ إِلَيهِ تُحشَرُونَ فَانتَفِعوُا بِالعِظَهِ وَتَأَدَّبُوا بِاداب الصّالِحينَ. (تحف العقول ص۲۵۴)

۴. Imam Sajjad wrote in a letter to Mohammed Ibne Muslim azzahari one of the court scholars of

---

۱- Tuhaf al-Uqul, P ۲۵۴

:that age

Allah took a committment from the scholars in his book, where in, He said 'manifest (them to the people do not hide them (the facts of the Holy Books). (۱)

And know it, that the least minimum of that You hide the lowest (degree) of weight of responsibility which you will carry (on this way) is that you calmed down soothed up the fear harassment of the tyrant (paved planned) made the way of his error .enticement, easy for him by your getting closer to him

Is it not that by their inviting you they wish to make you like axis of a water mill, the ?pivot center of their oppressions get those things managed through you

And make you a bridge to (safely) cross over avoid their nuisances evils, make you a stair towards their deviations aberrations, a caller inviter towards their way of enticement error i the traverser of their way make the people doubtful about the scholars through yourself. And attract the hearts of the ignorant public towards themselves through you. The work which they get from you is neither accessible to the most expert of their ministers nor their most powerful energetic co-workers .helpers

So how little is it that they give you for the worth of what they take from you how worthless is that which they flourish for you as compared to what they ruin

---

Ale Imran. ۱۸۷ -۱

?for you

So see into your soul think about yourself because no one else will see to it think about it. (You are a responsible person will be brought to account undergo question on the (resurrection day). (1)

۴- فی کتاب له الی محمد ابن مسلم الزّهری... اَخَذَ عَلَی العُلَماءِ فی کِتابِهِ اِذ قالَ لَتُبَیِّنُنَّه للنّاسِ وَلا تَکتُمُونَهُ.. وَاعلَم انَّ اَدنی ما کَتمتَ وَاَخَفَّ مَا احتَمَلتَ اَن آنَستَ وَحشَةَ الظّالِمِ وَسَهَّلتَ لَهُ طَریقَ الغَیِّ بِدُنُوِّکَ مِنهُ حینَ دَنَوتَ.... اَوَلَیسَ بِدُعائِهِ اِیّاکَ حینَ دَعاکَ جَعَلُوکَ قُطباً اَدارُوا بِکَ رَحیَ مَظالِمِهِم وَجِسراً یَعبُرُونَ عَلَیکَ اِلی بلایاهُم وَسُلَّماً اِلی ضَلالَتِهِم داعِیاً اِلی غَیِّهِم سالِکاً سَبیلَهُم یُدخِلُونَ بِکَش الشَّکّ عَلَی العُلَماءِ وَیَقتادون بِکَ قُلُوبَ الجُهّالِ اِلَیهِم فَلَم یَبلغ اَخَصُّ وُزَرائِهِم وَلا اَقوی اَعوانِهِم اِلّادُونَ ما بَلَغتَ مِن اِصلاحَ فَسادِهِم وَاختِلافِ الخاصَّهِ وَالعامَّهِ اِلَیهِم فَما اَقَّلَ ما أعطَوکَ فی قَدرِ ما اَخَذُوا مِنکَ وَما أَیسَرَما عَمَّرُوا لَکَ فَکَیفَ ما خَرَّبُوا عَلَیکَ فَانظُر لِنَفسِکَ فَاِنَّهُ لا یَنظُرُ لَها غَیرُکَ... (تحف العقول ص۲۷۶)

5. There is no drop which is dearer to Allah more than two drops: The drop of blood (which drips out) on the course of Allah (Jihad) the drop of tear in the darkness of night (by which a servant does not want anything except (pleasing loving) Allah. (2)

۵- ما مِن قَطرَهٍ أَحَبَّ اِلی اللهِ عَزَّوَجَلَّ مِن قَطرَتَینِ:قَطرَهُ دَمٍ فی سَبیلِ اللهِ وَقَطرِهُ دَمعَهٍ فی سَوادِ اللَّیلَ لایُریدُ بِها عَبدٌ إلاَّ اللهَ عَزَّوَجَلَّ. (بحار ج ۱۰۰ ص ۱۰)

6. There are three (things)which are refuges shelters for a faithful; to refrain his tongue

---

1- Tuhaf al-Uqul, P ۲۷۶

2- Bihar ul-Anwar Vol. ۱۰۰, P ۱۰

from the people their back biting, and keeping himself busy with things (matters) which are beneficial for his futurity, here after the world; protracted lengthy weeping (upon his sin. (۱)

۶- ثَلاثٌ مُنجِياتٌ لِلمُؤمِنِ : كَفُّ لِسانِهِ عَنِ النّاسِ وَاغتِيابِهِم، وَإِشغالُهُ نَفسَهُ بِما يَنفَعُهُ لِا خِرَتِهِ وَدُنياهُ، وَطُولُ البُكاءِ عَلى خَطيئَتِهِ.
(تحف العقول ص۲۸۲)

There are three (qualities) which if present in a faithful, he is supported backed by .۷ Allah, Allah provides him the shade of His celestial throne secures him from the great horror of the dooms day: the one who gives those rights to the others which he .wishes looks forwards to from the others

And the man who does not extend his hand does not take a step ahead till he knows .(for sure) that his step is in the (direction of) obedience of Allah or in his sin

And the person who does not find fault with his brother till he abandons that fault (himself. (۲)

۷- ثَلاثٌ مَن كُنَّ فيهِ مِنَ المُؤمِنينَ كانَ فى كَنَفِ اللهِ، وَأَظَلُّه اللهُ يَومَ القِيامَهِ فى ظِلّ عَرشِهِ وَآمَنَهُ مِن فَزعِ اليَوم الأكبَرِ: مَن أَعطى مِن نَفسِهِ ما هُوَ سائِلُهُم لِنَفسِهِ، وَرَجُلٌ لَم يُقَدِّم يَداً وَلا رِجلاً حَتىّ يَعلَمَ أَنَّهُ فى طاعَهِ اللهِ قَدَّمَها أَو فى مَعصِيَتِهِ، وَرَجُلٌ لَم يَعِب اَخاهُ بِعَيبٍ حَتَّى يَترُكَ ذلِكَ العَيبَ مِن نَفسِهِ. (بحارالانوار ج۷۸ ص۱۴۱)

Do not make anyone your enemy although you may guess think that he will not .۸ harm you do not shirk avoid anyone's

---

Tuhaf al-Uqul P ۲۸۲ -۱
Bihar ul-Anwar Vol. ۷۸, P ۱۴۱ -۲

(friendship even though you may think he will not benefit you. (۱)

۸- لا تُعادِيَنَّ أَحَداً وَإِن ظَنَنت أَنَّهُ لا يَضُرُّك، وَلا تَزهَدَنَّ فی صِداقِهِ أَحدٍ وَإِن ظَنَنت أَنَّهُ لا يَنفَعُک. (بحارالانوار ج۷۸ ص ۱۶۰)

۹. Indeed, the inner knowledge gnosis the zenith of the religion of a Muslim is abandoning such talk which is meaningless futile, the scarcity of his dispute argument, (his forbearance his patience fortitude his politeness good conduct. (۲)

۹- اِنَّ المَعرِفَهَ وَكَمالَ دينِ المُسلِمِ تَركُهُ الكَلامَ فيما لا يَعنِيهِ،وَقِلَّهُ مِرائِهِ، وَحِلمُهُ وَصَبرُهُ، وَحُسنُ خُلقِهِ. (تحف العقول ص۲۷۹)

۱۰. To lessen the demands regarding needs from others is the cash needlessness (wealth. (۳)

۱۰- قِلَّهُ طَلَبِ الحَوائِجِ مِنَ النّاسِ هُوَ الغِنَی الحاضِرُ. (تحف العقول ص۲۷۹)

۱۱. (The assemblies of the pious men are the invitations to righteousness piety. (۴)

۱۱- مَجالِسُ الصّالِحينَ داعِيَهٌ إِلَی الصَّلاحِ. (تحف العقول ص۲۸۳)

۱۲. Take care, avoid the companionship of transgressor because he sells you for a (morsel (of food) or less then that. (۵)

۱۲- إيّاكَ وَمُصاحَبَهَ الفاسِقِ، فإِنَّهُ بايِعُکَ بِاكلِهٍ اَوْ اَقَلَّ مِن ذلِکَ. (تحف العقول ص۲۷۹)

۱۳. Take care, not to acquire the company of foolish witless since he wants to benefit (you but harms you. (Due to his stupidity). (۶)

۱۳- اِيّاکَ وَمُصاحَبَهَ الأَحمَقِ فِإِنَّهُ يُريدُ أَن يَنفَعكَ فَيَضُرُّکَ. (تحف العقول ص۲۷۹)

۱۴. Take care, not to acquire the companionship of the parsimonious miser because (he will deprive you of his wealth while you will extremely need it. (۷)

۱۴- اِيّاکَ وَمُصاحَبَهَ البَخيلِ فِإِنَّهُ يَخذُلُکَ فی مالِهِ

۱- Bihar ul-Anwar Vol. ۷۸, P ۱۶۰

۲- Tuhaf al-Uqul, P ۲۷۹

۳- Tuhaf al-Uqul, P ۲۷۹

۴- Tuhaf al-Uqul, P ۲۸.۳

۵- Tuhaf al-Uqul, P ۲۷۹

۶- Tuhaf al-Uqul, P ۲۷۹

۷- Tuhaf al-Uqul, P ۲۷۹

اَحوَجَ ما تَکَون اِلَیهِ. (تحف العقول ص۲۷۹)

۱۵. Take care, not to acquire the companionship of the liar for he is like a mirage (deceiving). He shows you the near one as distant the distant thing as nearby. (۱)

۱۵- اِیّاکَ وَمُصاحَبَهَ الکَذّابِ فِإنَّهُ بِمَنزِلَهِ السَّرابِ یُقَرَّبُ لَکَ البَعیدَ وَیُبَعِّدُ لَکَ القَریبَ. (تحف العقول ص۲۷۹)

۱۶. If someone abuses you (standing) on the sight side then apologizes coming over to your left side, do accept his apologies. (۲)

۱۶- إِن شَتَمَکَ رَجُلٌ عَن یَمینِکَ ثُمَّ تَحَوَّلَ إِلی یَسارِکَ وَاعتَذَرَإِلَیکَ،فَاقبَل عُذرَهُ. (تحف العقول ص۲۸۲)

۱۷. The seeing of a faithful at the face of his brother, for the sake of (his) love affection, is a service. (۳)

۱۷- نظر المؤم فی وجه أخیه المؤمن للموده والمحبه له عباده. (تحف العقول ص۲۸۲)

۱۸. Never the less, the right of your neighbor is this that you save defend his (honor) during his absence honor him in his presence assist him when he gets oppressed do not be after finding his fault. So if you get informed regarding anything bad ugly about him then conceal it. And if you know that he will accept your admonition then admonish him in the matter which is between you him. And do not let him alone at the time of hardship calamity overlook his slips forgive his fault. (Sin) And have a good conduct munificent social intercourse with him. (۴)

۱۸- أَمَّا حَقُّ جارِکَ فَحِفظُهُ غائِباً وَإِکرامُهُ شاهِداً، وَنَصرَتُهُ إِذا کانَ مَظلوماً

۱- Tuhaf al-Uqul, P ۲۷۹

۲- Tuhaf al-Uqul, P ۲۸۲

۳- Tuhaf al-Uqul, P ۲۸۲

۴- Bihar ul-Anwar Vol. ۷۴, P ۷

وَلا تَتّبع لَهُ عَورَةً، فَإن عَلِمتَ عَليهِ سُوءً سَتَرتَهُ عَلَيهِ،وَإن عَلِمتَ أَنَّهُ يَقبَلُ نَصيحَتَكَ نَصَحتَهُ فيما بَينَكَ وَبَينَهُ،وَلا تُسلِمهُ عِندَ شَديدَهٍ، وَتُقيلُ عَثرَتَهُ، وَتَغفِرُذَنبَهُ، وَتُعاشِرُهُ مُعاشِرُهُ كَريمَهً. (بحارالانوار ۷۴ ص۷)

۱۹. Oh Allah save me from it that I may think that the poor stays at a low objected place or I think that the rich wealthy has a superior station. Because, noble is the one, who is honored sublimated by your obedience respected in the one who is made respect worthy by your service. (۱)

۱۹- وَاعصِمنی مِن أَن أَظُنَّ بِذی عَدَمٍ خَساسَهً أَو أَظُنَّ بِصاحِبِ ثَروَهٍ فَضلاً فَإنَّ الشَّريفَ مَن شَرَّفَتهُ طاعَتُکَ وَالعَزيزَ مَن أعَزَّتهُ عِبادَتُکَ. (الصحيفه السجاديه الدعاء:۳۵)

۲۰. And the faithful, his practice is intermingled with forbearance clemency, he sits at a place to learn; keeps silent to remain sound; does not speak out a word trusted to him, among his friends; he does not conceal a witness about the strangers does not practice anything from the righteousness out of pomp show does not abandon it out of shame shyness. If he is praised he gets afraid from it that the conversation of those praising him (would put him in a state of pride) (so) he repents over his sins which they are unaware of the ignorance of ignorant ones does not harm him. (۲)

۲۰- وَالمُؤمِنُ خَلَطَ عَمَلَهُ بِحِلمِهِ، يَجلِسُ لِيَعلَمَ، وَيَنصِتُ لِيَسلَمَ، لا يُحَدِّثُ بِالاَمانَهِ الاَصدِقاءَ، وَلا يَكتُمُ الشَّهادَهَ لِلبُعَداءِ،وَلا يَعمَلُ شَيئاً مِن الحَقِّ ارئاءً،

۱- ۳۵. As Saheefa Sajjadiya Prayer.

۲- ۲۸۰ Tuhaf al-Uqul. P

وَلا یَترُکُهُ حَیاءً، ان زُکّیَ خافَ مِمّا یَقُولُونَ، وَیَستَغفِرُ اللهَ لِما لا یَعلَمُونَ، وَلا یَضُرُّهُ جَهلُ مَن جَهِلَهُ. (تحف العقول ص ۲۸۰)

;However, the right of the beneficent upon you is this that you thank him .۲۱.۱

Mention his beneficence (to the people): ۳. and propagate decent nice words about .۲ him. ۴. And pray sincerely for him in that which is between you Allah. And if you do so, then you have thanked him secretly openly. Then if it is possible do practically compensate for his favors or otherwise remain waiting for a chance divine aid to (compensate him.(۱)

۲۱- أَمّا حَقُّ ذِی المَعرُوفِ عَلَیکَ : فَأَن تَشکُرَهُ، وَتَذکُرَ مَعرُوفَهُ، وَتَنشُرَلَهُ المَقالَهَ الحَسَنَه، وَتُخلِصَ لَهُ الدُّعاءَ فیمابَینَکَ وَبَینَ اللهِ سُبحانَهُ،فَاِنَّکَ اِذا فَعَلتَ ذلِکَ کُنتَ قَد شَکَرتَهُ سِرّاً وَعَلانِیَهً، ثُمَّ اِن اَمکَنَ مُکافَأتُهُ بِالفعلِ کافَأتَهُ، وَاِلاّ کُنتَ مُرصِداً لَهُ ،مُوَطِّناً نَفسَکَ عَلَیها. (تحف العقول ص۲۶۵)

Indeed, dearer one to Allah among you is the one whose practice is better. (The .۲۲ better the practice the dearer to Allah). And the practice of that one is greater before .Allah whose keenness eagerness for the reward of Allah is greater

And doubtlessly that one among you whose fear from Allah is greater, his salvation .security from the wrath of Allah is easier

.And the nearest one to Allah among you is the one whose morality is the best

And Allan is most pleased with the one among you who gives the most of the vast sustenance to his family. And the most honorable respect

---

۱- Tuhuf al-Uqal. P۲۵۶

(worthy among you in the Allah's view is the most pious one among you.(١

٢٢- اِنَّ اَحَبَّكُم إِلَى اللهِ اَحسَنُكُم عَمَلاً، وَإِنَّ اَعظَمَكُم عِندَ اللهِ عَمَلاً- اَعظَمُكُم فيما عِندَ اللهِ رَغبَةً، وَإِنَّ اَنجاكُم مِن عَذابِ اللهِ اَشَدُّكُم خَشيَةً لِلّهِ ،وَإِنَّ اَقرَبَكُم مِنَ اللهِ اَوسَعُكُم خُلُقاً، وَاِنَّ اَرضاكُم عِندَ اللهِ اَسبَغُكُم عَلَى عيالِهِ، وَاِنَّ اَكرَمَكُم عَلَى اللهِ اَتقاكُم لِلّهِ. (تحف العقول ص٢۶۵)

If people knew what (brilliant result) lies in seeking knowledge they would have .٢٣ definitely sought it even by shedding the blood of their hearts plunging into the depth (of oceans. (٢

٢٣- لَو يَعلَمُ النّاسُ ما فى طَلَبِ العِلمِ لَطَلَبُوهُ وَلَو بِسَفكِ المُهَجِ وَخَوضِ اللُّجَجِ.

(بحارالانوار ج١ ص١٨۵)

One day Imam Sajjad (as) saw a patient who had recovered. He said to him " .٢۴ congratulations to you over the purifier from sins (ailment) Indeed Allah has mentioned you, so you mention Him-And He has forgiven your sins, so do thank him. ((٣

٢۴- وَرَأى عَليلاً- قَد بَرِئَ فَقالَ عَلَيهِ السَّلامُ لَهُ يَهنَؤُكَ الطَّهُورُمِنَ الذُّنُوبِ، اِنَّ اللهَ قَد ذَكَرَكَ فَاذكُرهُ وَاقالَكَ فَاشكُرهُ. (تحف العقول ص ٢٨٠)

(Guard against lies, both small of it big, in all conditions, both in seriousness joke. (۴ .٢۵

٢۵- إتَّقُوا الكَذِبَ الصَّغيرَ مِنهُ والكَبيرَ فى كَلِّ جِدٍّ وَهَزلٍ. (تحف العقول ص٢٧٨)

:And the sins which are the cause of rejection of prayers are .٢۶

Bad intention (٢) the wickedness of interior (٣) hypocrisy with the (religious) brothers .١ (۴) disbelieving in the prayers being granted (۵) delaying the obligatory services till (their time is passed. (۶

Tuhaf al-Uqul. P ٢٧٩ -١

Bihar ul-Anwar Vol. I, P ١٨۵ -٢

Tuhaf al-Uqul, P ۲۸۰ -۳

Tuhaf al-Uqul, P ۲۷۸ -۴

abandoning the achievement of proximity of Allah through favor (to people) alm giving (7) using obscene language abusing during conversation. (1)

۲۶- وَالذُّنُوبُ الَّتى تَرُدُّ الدُّعاءَ: سُوءُ النِّيَّهِ، وَخُبثُ السَّريرَه،وَالنِّفاقُ مَعَ الإخوانِ، وَتَركُ التَّصديقِ بِالإجابَهِ،وَتَأخيرُ الصَّلَوَاتِ المَفرُوضَاتِ حَتّى تَذهَبَ أَوقاتُها، وَتَركُ التَّقَرُّبِ إِلَى اللهِ عَزَّوَجَلَّ بِالبِرِّ وَالصَّدَقَهِ، وَاستِعمالُ البَذاءِ وَالفُحشِ فِي القَولِ. (معانى الاخبار ص ۲۷۱)

27. A person said to Ali Ibn al Hussain (as) "Oh son of the Prophet (S) how did you commence your morning?' He replied "I commenced the morning with eight peculiarities being demanded from me. Allah (swt) demands the obligatory (services), the Prophet (S) demands (his) sunnah (traditions) the family asks for sustenance the soul demands the lust (desires), Satan demands (me to commit) sin the protectors (two angels who write down both good bad deeds of man while they also protect defend him against mishaps) demand the sincerity of practice, the angel of death demands the soul, the grave demands (my) body, I have got stationed among such affairs, being demanded from. (2)

۲۷- قيلَ لِعَلِيّ بنِ الحِسَينِ عَلَيهِمَاالسَّلامُ: كَيفَ أَصبَحتَ يَاابنَ رَسُولِ اللهِ ؟

قَالَ (ع): أَصبَحتُ مَطلُوباً بِثَمانِى خِصالٍ :اَللهُ تَعالى يَطلُبُنى بِالفَرائِضِ، وَالنَّبِىُّ (ص) بِالسُّنَّهِ،وَالعِيالُ بِالقُوتِ، وَالنَّفسُ بِالشَّهوَهِ،وَالشَّيطانُ بِالمَعصِيَهِ، وَالحافِضانِ بِصِدقِ العَمَلِ، وَمَلَكُ المَوتِ بِالرُّوحِ، وَالقَبرُ بالجَسَدِ،فَأَنَا بَينَ هذِهِ الخِصالِ مَطلُوبٌ. (بحار ج۷۶ ص ۱۵)

28. The one who has the fear of (Hell) fire hastens rushes away from sin with repentance towards Allah, reverts back refrains from (committing) forbidden acts. (3)

۲۸- مَن

p: 89

1- Manni Al Ikhbar, P 271

2- Bihar ul-Anwar Vol. 76, P 15

3- Tuhaf al-Uqul, P 281

اَشفَقَ مِنَ النّارِ بادَرَ بِالتَّوبَهِ اِلَی اللهِ مِن ذُنُوبِهِ وَراجَعَ عَنِ المَحارِمِ. (تحف القول ص ۲۸۱)

۲۹. be careful, about committing sin along with joy (avoid it) since the felicity of committing sin is itself a bigger sin (than the actual sin). (۱)

۲۹- إیّاکَ وَالإبتِهاجَ بِالذَّنبِ فَإنَّ الإبتِهاجَ بِهِ أعظَمُ مِن رُکُوبِهِ. (بحارالانوار ج۷۸ ص ۱۵۹)

۳۰. The sins transgressions which become the reason cause for the changing termination of benediction beneficence's are:

I) oppression wrongs to the people (۲) Abandoning the piety ordering the good deed) (۳) and ingratitude for beneficence favor (۴) discontinuing thank giving. (۲)

۳۰- اَلذُّنُوبُ الَّتی تَغَیِّرُ النِّعَمَ :البَغیُ عَلَی النّاسِ، وَالزَّوالُ عَنِ العادَهِ فی الخَیرِ وَاصطِناعِ المَعرُوفِ، وَکُفرانُ النِّعَمِ ،وَتَرکُ الشُّکرِ. (معانی الاخبار ص ۲۷۰)

۳۱. Do not step aside from abandoning the evil although you may have been recognized with it.(۳)

۳۱- لا تَمتَنِع مِن تَرکِ القَبیحِ وَإن کُنتَ قَد عُرِفتُ بِهِ. (بحارالانوار ج۷۸ ص ۱۶۱)

۳۲. There is nothing dearer lovelier to Allah, following His cognition, than the modesty purity of belly the private parts (of human body). (۴)

۳۲- ما مِن شَیءٍ أَحَبَ إِلَی اللهِ بَعدَ مَعرِفَتِهِ مِن عِفَّهِ بَطنٍ وَفَرجٍ. (تحف القول ص ۲۸۲)

۳۳. What a number of those enchanted by the words (praise) of people about him what a number of those who get proud insolent by Allah's nice hiding (of their faults sins) what a number of those who get neglectful heedless by the favor kindness of Allah. (۵)

۳۳- کَم مِن مَفتُونٍ بِحُسنِ القَولِ

۱- Bihar ul-Anwar Vol. ۷۸, P ۱۵۹

Maani Al Ikhbar P ۲۷۰ -۲

Bihar ul-Anwar Vol. ۷۸, P ۱۶۱ -۳

Tuhaf al-Uqul. P ۲۸۲ -۴

Tuhaf al-Uqul. P ۲۸۱ -۵

فيهِ،وَكَم مِن مَغرُورٍ بِحُسنِ السّترِعَلَيهِ، وَكَم مِن مُستَرَجٍ بِالِاحسانِ اِلَيهِ. (تحف القول ص ۲۸۱)

The person whose soul is worthy respectable in his eyes, the world is humble .۳۴ (despised in his view. (۱

۳۴- مَن کَرُمَت عَلَيهِ نَفسُهُ هانَت عَلَيهِ الدُّنيا. (تحف القول ص۲۷۸)

The best keys to the matters is truth the best termination finalization of the .۳۵ (matters is faithfulness, loyalty fidelity. (۲

۳۵- خَيرُ مَفاتيحِ الأُمورِ الصِّدقُ،وَخَيرُ خَواتيمِها الوَفاءُ. (بحار ج۷۸ ص ۱۶۱)

Consentaneousness contentment upon the unpleasant divine decree is the loftiest .۳۶ (grade of belief. (۳

۳۶- أَلرِّضا بِمَکروُهِ القَضاءِ أَرفَعُ دَرَجاتِ اليَقينِ. (بحارالانوارج۷۸ ص۱۳۵)

He (S) was asked " Who is most in danger?' so he said " The one who does not .۳۷ (regard the world dangerous for himself.' (۴

۳۷- قيلَ لَهُ :مَن أَعظَمُ الناسِ خَطَراً؟ فَقالَ عليه السلام: من لَم يَرَ الدُّنيا خَطَرا لِنَفسِهِ. (بحارالانوارج۷۸ ص۱۳۵)

Oh people have fear of Allah know it (that) you will revert back towards him. And' .۳۸ .every soul will find his good deeds what so ever present over there

And whatever be his bad deeds he would wish a vast distance between himself those .deeds

And Allah cautions you from himself (His chastisement) oh inadvertent unmindful sons of Adam! Woe be upon you but they are not unmindful of him (The waking eyes of the universe is watching him). Indeed your death is the most swift quickest thing moving towards you. Very soon it will catch hold of you. When the cup of your life

---

Tuhaf al-Uqul, P ۲۸۸ -۱

Bihar ul-Anwar Vol. ۷۸, P ۱۶۱ -۲

Bihar ul-Anwar Vol. ۷۸, P ۱۳۵ -۳

Bihar ul-Anwar Vol. ۷۸, P ۱.۳۵ -۴

would have turned brimful then the angle of death would take out your soul you would .arrive your grave all alone

Then your soul will be turned back towards you and two angles Munkir Nakeer will come to you for questioning the severed arduous examination. Beware! Their first question from you will be as to 'Who is your lord, the one you had been worshipping?' And (question) about who is your prophet that was sent to you.' And about your religion the one you had been believing in? And about you're Imam (religious leader) after the Prophet, in whose guardian ship you believed! And about your life as in what .sort of activities you spent it

And about your wealth, as to where you earned achieved it from in what way you (spent it? (۱)

۳۸- اَیُّها النّاسُ اتَّقُوا اللهَ وَاعلَمُوا اَنَّکُم اِلَیهِ راجِعُونَ فَتَجِدُ کُلَّ نَفسٍ ما عَمِلَت مِن خَیرٍ مُحضَراً وَ مَا عَمِلَت مِن سُوءٍ تَوَدَّ لَو أَنَّ بَینَها وَبَینَهُ اَمَداً بَعیداً وَیُحَذِّرُکُمُ اللهُ نَفسَهُ، وَیحَکَ یَابنَ آدَمَ الغافِلَ وَلَیسَ مَغفُولاً عَنهُ اِنَّ اَجَلَکَ اَسرَعُ شَیءٍ اِلَیکَ قَد اَقبَلَ نَحوَکَ حَثیثاً یَطلُبُکَ وَیُوشِکُ اَن یُدرِکَکَ فَکَانَ قَد أَوفَیتَ اَجَلَکَ وَقَد قَبضَ المَلَکُ رُوحَکَ وَصَیّرتَ إلی قَبرِکَ وَحیداً.فَرَدَّ اِلَیکَ رُوحَکَ،وَاقتَحَمَ عَلَیکَ مَلَکاکَ مُنکِرٌ وَنَکیرٌ لِمسُاءَ لَتِکَ وَشَدَیدِ امتِحانِکَ، أَلا وَإِنَّ اَوَّلَ ما یَسأ لا نِکَ عَن رَبّکَ،اَلَّذی کُنتَ تَعبُدهُ، وَعَن نَبِیّکَ الَّذی اُرسِلَ اِلَیکَ،وَعَن دینِکَ الَّذی کُنتَ تَدینُ بِهِ، وَعَن کِتابِکَ الَّذی کُنتَ تَتلُوهُ،وَعَن اِمامِکَ الَّذی کُنتَ تَتَوَلاّهُ، وَعَن عُمرِکَ فیما اَفنَیتَ، وَعَن مالِکَ مِن اَینَ

۱- Tuhaf al-Uqul, P ۲۴۹

الکتَسَبتَهُ، وَفیما اَنفَقتَهُ. (تحف العقول ص۲۴۹)

The right of your mother is that you know she has carried you (in her womb) in a .۳۹ manner that nobody has carried the other. And fed you from the fruit of her heart in a way that nobody has fed the other. She safe guarded preserved you with (extreme) pleasure by her ears, eyes hands feet hair skin all of her body parts with joy felicity, bearing in it all the odds pains, agonies, discomforts, burdens till such time the hand of Allah detached expelled you from her to the earth. Then she got contented pleased that she remains hungry feeds you dresses you up remaining herself nude quenches your thirst while she is thirsty she puts you in the shade while herself remains under the sun brings you up with the extreme blandishment delicacy while herself .(remaining) in hardship

And makes you enjoy the sweet sleep while herself waking. And her womb was a container (utensil) for you her lap was a soothing comforting place for you. And her breasts were a means of quenching your thirst. And her existence was a shield for .protecting you

.She endured the hot cold (thick thin) of the world for your sake

Therefore, you must also thank her at the same scale standard. And you do not have the capability power of doing it but

(with the aid help of Allah his succor grace. (۱)

۳۹- فَحَقُّ أُمِّكَ أَن تَعلَم أَنَّها حَمَلتَكَ حَيثُ لا يَحمِلُ اَحَدٌ أَحَداً، وَاطعَمَتكَ مِن ثَمَرَهِ قَلبِها مالا يُطعِمُ أَحَدٌ أَحَداً، وَأَنَّها وَقَتكَ بِسَمعِها،وَبَصَرِها،وَيَدِها،وَرِجلِها وَشَعرِها، وَبَشرِها وَجَميع جَوارِحِها مُستَبشِرَهً بِذلِكَ،فَرِحَهً،مُوابِلَهً مُحتَمِلَهً لِما فيهِ مَكرُوهُها وَأَلَمُها وَثِقلُها وَغَمُّها حَتّى دَفَعَتها عَنكَ يَدُ القُدرَهِ وَأَخرَجَتكَ إِلَى الأَرضِ، فَرَضِيَت أَن تَشبَعَ وَتَجُوعَ هِيَ،وَتَكسُوكَ وَتَعرى،وَتَروِيَكَ وَتَظمَأ، وَتُظِلَّكَ وَتَضحى،وَ تُنَعِّمَكَ بِبُؤسِها ،وَتُلَذِّذَكَ بِالنَّوم بِأَرَقِها ،وَكانَ بَطنُها لَكَ وِعاءً،وَحِجرُها لَكَ حَواءً،وَثَديُها لَكَ سِقاءً وَنَفسُها لَكَ وِقاءً،تباشِرُ حَرَّ الدُّنيا وَبَردَها لَكَ وَدُونَكَ،فَتَشكُرَها عَلى قَدرِ ذلِكَ،وَلا تَقدِرُ عَلَيهِ إِلّابِعَونِ اللهِ وَتَوفيقِهِ (تحف العقول ص۲۶۳)

Provide yourself with the medium of your defense contemplate about yourself. And .۴۰ prepare the answer before the examination cross questioning experiencing conversance. So if you are a faithful knowledge able visions about your religion, follower of the truthful, friend lover of the friends, saint of Allah, Allah will inspire revel ate to your argument your tongue shall utter the correct suitable answer you shall .give a decent response answer

And you will be given the glad tidings of paradise good pleasure (of Allah). And the .(angels will greet welcome you with happiness, bounty and fragrance (of paradise

And if you were not like that your tongue will stammer your argument will become forfeited false you will get unable incapable to reply will get the news of fire the angels of chastisement torment will

---

Tuhaf al Uqul P ۲۶۳ -۱

(receive you with the boiling hot water the fuming flaming hell. (١)

۴۰- فَخُذحِ ذرَکَ، وَانظُرلِنَفسِکَ، وَأَعِدَّ الجَوابَ قَبلَ الإمتِحانِ،وَالمُساءَ لَهِ والإختِيار،فَإن تَکُ مُؤمِناً عارِفاً بِدينِکَ،مُتَّبِعاً لِلصّادِقينَ،مُوالِياً لِأَلياءِ اللهِ لَقّاکَ اللهُ حُجَّتَکَ وَأَنطَقَ لِسانَکَ بِالصَّوابِ فَأَحسَنتَ الجَوابَ وبُشِّرتَ بِالجَنَّهِ وَالرِّضوانِ مِنَ اللهِ ،وَاستَقبَلَتکَ المَلائِکَهُ بِالرَّوحِ وَالرَيحانِ،وَإن لَم تَکُن کَذلِکَ تلجلج لِسانکَ،وَدَحَضَت حُجَّتُکَ وَعَييتَ عَنِ الجَوابِ وَبُشِّرتَ بِالنّارِ،وَاستَقبَلَتکَ مَلائِکَهُ العَذابِ بِنزلِ مِن حميمٍ وَتَصلِيَه جَحيم. (تحف العقول ص۲۴۹-۲۵۰)

The Seventh Infallible: Fifth Imam Baqir (as) and his forty discourses

point

(The Seventh Infallible Imam Mohammad Baqir (as

(Name: Mohammed Ibn Ali (as

Title: Baqir

(Sub Title: Abu Ja'far (as

(Father: Imam Zain Ul Abideen (as

Mother: Fatima Bint Hassan (as) Thus he is the descendent of Bani Hashim both from .the paternal maternal sides

.Time Place of birth: The ١st of Rajab or the ٣rd of Safar, ۵٧th Hijrah, in Medina

Time Place of martyrdom: Monday the ٧th of zilhijah ١١۴ Hijrah at the age of ۵٧ years. .Was poisoned martyred, at behest order of Hasham bin Abdul Malik, in Medina

.Holy Grave In Janat ul Baqi, graveyard of Medina

The Duration of life: three years, six months ten day .along with his grandfather Imam (Hussain (as

(Thirty four years fifteen days at the service of his father Imam Sajjad (as (٢)

Period of his own Imamate was Nineteen years, ten months twelve days he, (٣) During this age in which the Bani Omaiyed Bani Abbas were at war confrontation, he

made good of the chance to the maximum in connection with training of pupils students the consolidation expansion of

---

Tuhaf al-Uqul P ۲۴۹-۲۵۰ -۱

(Forty Traditions from Imam Mohammad Baqir (as

اربعون حديثا

عن الامام محمد الباقر عليه السلام

The one who goes to an oppressor tyrant ruler Instructs him to acquire piety scares .١ him admonishes, preaches, exhorts him he would have a reward similar equivalent to (both weighty beings the mankind the Jinn the similar (quantity) of their good deeds. (١

١- مَن مَشى اِلى سُلطانٍ جائِرٍ فَأَمَرَهُ بِتقوَى اللهِ وَخَوَّفه وَوَعَظَهُ،كانَ لَهُ مِثلُ أَجرِ الثَّقَلَينِ مِنَ الجِنِّ وَالإِنسِ وَمِثلُ أَعمالِهِم. (بحارالانوار ج ٧۵ ص ٣٧۵)

Islam is founded based upon five things the maintaining of services the giving out of .٢ alms the Hajj of the House of Allah (kaabah) the fasting of Ramadan month the guardian ship of us the Ahle bait (Household of the Prophet (S)) So in four of those there exists excuse (leave permission) But in (accepting believing) guardianship no room for excuse or allowance has been given. And for the person who does not possess wealth, there exists no Zakat (alms giving) the one who is devoid of wealth, .does not have to perform Hajj

And the one who is ill offers his prayers sitting may not observe fast. Nonetheless, the guardianships is binding obligatory while he is healthy or ill or whether he is rich (wealthy or possessing no wealth. (٢

٢- بُنِيَ الإِسلامُ عَلى خَمسٍ:إِقامِ الصَّلاهِ،وَايتاءِالزَّكاهِ وَحَجِّ البَيتِ وَصَومِ شَهرِ الرَمَضانَ، وَالوِلايَهِ لَنا أَهلِ البَيتِ، فَجُعِلَ فى أَربَعٍ مِنها رُخصَهٌ، وَلَم يُجعَل فِى الوِلايَهِ

١- Bihar ul-Anwar Vol. ٧۵, P ٣٧۵

٢- Wasail ul-Shia Vol. ١, P ١۴

رُخصَهٌ،مَن لَم يَكَن لَهُ مالٌ لَم تَكَن عَلَيهِ الزَّكاهُ، وَ مَن لَم يَكَن لَهُ مالٌ فَلَيسَ عَلَيهِ حَجٌّ، وَمَن كانَ مَريضاً صَلّى قاعِداً، وَأفطَرَ شَهرَ رَمَضانَ وَالوِلايَهُ صَحيحاً كانَ أَو مَريضاً أَو ذامالٍ أَلامالَ لَهُ فِهَىَ لا زَمَهٌ. (وسائل الشيعه ج۱ ص۱۴)

Allah revealed to Shuaib (as) I will chastise one hundred thousand persons out of .۳ your community, forty thousand of their evil wicked ones sixty thousands from the '.pious ones among them

So he said 'Oh lord, these (forty thousands) are the evil ones so what for these pious ?(' (are to be tormented

Thus Allah (SWT) revealed to him saying, 'for the reason that those pious ones coaxed blandished the people of sin during their social inter courses they showed adaptability sociability to the sinners And did not become angry with them for the sake of My anger displeasure i.e. (they did not perform the duty of ordering the good deeds (forbidding the evils doings.) (۱)

۳- أَوحَى اللهُ إلى شُعَيبَ إنّى مُعَذِّبٌ مِن قُومِكَ مِئَهَ أَلفٍ:أَربَعينَ أَلفاً مِن شِرارِهِم وَستّينَ أَلفاً مِن خِيارِهِم،فَقالَ: يارَبَّ هؤلاءِ الأَشرارُ فَما بالُ الأَخبارِ؟فَأَوحَى اللهُ عَزَّوَجَلَّ إِلَيهِ:داهَنُوا أَهلَ المَعاصِى فَلَم يَغضَبُوا لِغَضَبِى. (مشكوه الانوار ص۵۱)

The obedience of Imam following His recognition is the loftiest apex peak the most .۴ worthy of stations the key to the religion, gate way door to the affairs pleasure of the .(merciful (Allah

Moreover, if a man keeps standing whole night for prayers keeps on fasting during the day

---

Mishkat ul-Anwar, P ۵۱ -۱

gives out all his wealth as alms perform Hajj all the years of his life and does not recognize the guardianship of the saint of Allah so as to love him perform all his practices under his guidance leadership, he does not have any right out of His rewards he is not from among the faithfuls. (۱)

۴- ذِروَةُ الأَمرِ وَسَنامُهُ، وَبابُ الأَشياءِ،وَرِضى الرَّحمنِ،الطّاعَةُ لِلإمام بَعدَ مَعرِفَتِهِ أما لَوأَنَّ رَجُلاً قامَ لَيلَهُ وَصامَ نَهارَهُ، وَتَصَدَّقَ بِجَميعِ مالِهِ وَحَجَّ جَميعَ دَهرِهِ، وَلَم يَعرِف وِلايَةَ وَلِيِّ اللهِ فَيُوَ اليه وَيكُون جَميعُ اَعمالِهِ بِدَلالَتِهِ إِلَيهِ ما كانَ لَهُ عَلَى اللهِ حَقٌّ فى ثَوابِهِ وَلا كانَ مِن أَهلِ الايمانِ. (وسائل الشيعه ج۱ ص۹۱)

۵. And do know that you will not become our friend until (such time) that if all the inhabitants of your city collectively form this opinion about you say 'Indeed you are a bad person'. This saying of them does not make you sorrowful if they say ', Indeed you are a pious man' this does not make you glad. And but you compare yourself with the book of Allah.

So if you are the traverser of its way, pious in its pieties (wherever you are demanded required to be pious), prone inclined towards its persuasion, afraid of its Intimidation threatening, so remain firm. And glad tiding for you because what they (people) say about you shall not harm you. (۲)

۵- وَاعلَم بِأَنَّكَ لا تَكُونُ لَنا وَلِيّاً حَتّى لَواجتَمَعَ عَلَيكَ أَهلُ مِصرِكَ وَقالُوا: إِنَّكَ

۱- Wasail ul-Shia. Vol. ۱. P ۹۱

۲- Tuhaf al-Uqul. P ۲۸۴

رَجُلُ سوءٍ لَم یَحزُنکَ ذلِکَ،وَلَوقالُوا:إنَّکَ رَجُلٌ صالِحٌ لَم یَسُرَّکَ ذلِکَ وَلکِن اعرِض نَفسَکَ عَلی کِتابِ اللهِ ،فَإن کُنتَ سالِکاً سَبیلَهُ زاهِداً فی تَزهِیدِهِ راغِباً فِی تَرغِیبِهِ خائِفاً مِن تَخوِیفِهِ فَاثبُت وَأَبشِر، فَإنَّهُ لا یَضُرُّکَ ما قِیلَ فِیکَ. (تحف العقول ص۲۸۴)

Suleman bin Khalid narrates Abi Jaffar Imam Mohammed Baqir said "May I not .۶ inform you about the Islam's principle, its derivative its summit, apex hump?' I said '.'yes why not, I may lay my life for you

He said "However, its principle is service its derivative is alm giving its peak summit is Jihad (holy war). Then he said', If you please I may inform you regarding the doors of '.beneficence

I said 'yes, I may lay my life for you.' He said ', .Fasting is a shield against (hell) fire charity dole removes finishes sin, so does the remembrance of Allah in the mid of (night.(۱)

۶-عَن سُلَیمانِ بنِ خالِدٍ،عَن أبی جَعفَرٍ عَلَیهِ السَّلامُ:قالَ:أَلا اخبِرُکَ بِالإسلام أَصلِهِ وَفَرعِهِ وَذِروَهِ سَنامِهِ؟ قُلتُ:بَلی جُعِلتُ فِداکَ.قالَ:أَمّا أَصلُهُ فَالصَّلاهُ وَ فَرعُهُ الزَّکاهُ وذِروَهِ سَنامِهِ الجِهادُ،ثُمَّ قالَ :إن شِئتَ أَخبَرتُکَ بِأَبوابِ الخَیرِ قُلتُ نَعَم جُعِلتُ فِداکَ قالَ: الصَّومُ جُنَّهٌ مِنَ النّارِ،وَالصَّدَقَهُ تَذهَبُ بِالخَطیئَهِ، وَقِیامُ الرَّجُلِ فی جَوفِ اللَّیلِ بِذِکرِ اللهِ. (اصول الکافی ج۲ ص۲۳)

The person who serves Allah according to a religion so putting himself in great .۷ inconvenience hardship for it does not have (submit to) an Imam fixed by Allah then ,his endeavor is unaccepted (rejected). And he is a lost and gone astray

---

Usool al Kafi. Vol. ۲. P ۲۳ -۱

wondering person in (a state of) perplexity. And Allah is the enemy of his practices. And his example is that of a sheep which has lost her shepherd herd remains wandering hither tither, all the day long. Thereafter, when night falls she mistakenly joins a (different) herd whose shepherd is other than the shepherd of her own herd. After (the night) when the shepherd drives the herd she again gets astonished perplexed not finding her own shepherd herd again starts the search for her own shepherd herd. And (again) finds a shepherd with a herd (only) to mistakenly join it the shepherd having seen her shouts at her asking her to go join it's own herd since, she has lost her shepherd herd. And she is amazed at a loss to know what to do. She being afraid of the wolf is running this way that way. She does not have her shepherd to lead her to her meadow or tum her back. In the mean while. The wolf valuing .esteeming the opportunity eats her up

And oh Mohammed, by Allah similarly, anybody in this ummah , community too, who starts a morning in a condition that he does not believe in the Imam appointed by Allah, an Imam who is evident apparent, just, equitable he will start the morning in a .condition that he is gone astray perplexed

(And if he dies in this (very

(condition he will die a death of infidelity hypocrisy. (١)

٧ــ كُلُّ مَن دانَ اللهَ بِعِبادَةٍ يَجهَدُ فيها نَفسَهُ وَلا إمامَ لَهُ مِنَ اللهِ فَسَعيَهُ غَيرُ مَقبُولٍ، وَهُوَ ضالٌّ مُتَحَيِّرٌ واللهُ شانِئٌ لِأَعمالِهِ وَمَثَلُهُ كَمَثَلِ شاةٍ ضَلَّت عَن راعِيها وَقَطِيعِها، فَهَجَمَت ذاهِبَةً وَجائِيَةً يومَها، فَلَمّا جَنَّهَا اللَّيلُ بَصُرَت بِقَطيع مَعَ غَيرِ راعيها، فَحَنَّت إِلَيها وَاغتَرَّت بِها، فَباتَت مَعَها فى رَبضَتِهَا فَلَمّا أَن ساقَ الرّاعى قَطيعَهُ أَنكَرَت راعيها وَقَطيعَها، فَهَجَمَت مُتَحَيِّرَةٌ تَطلُبُ راعيَها وَقَطيعَها، فَبَصُرَت بِغَنَم مَعَ راعيها، فَحَنَّت إِلَيها وَاغتَرَّت بِها، فَصاحَ بِها الرّاعِى إِلحَقى بِراعيكِ وَقَطيعِكِ، فَإِنَّكِ تائِهَةٌ مُتَحَيِّرَةٌ عَن راعيكِ وَقَطيعِكِ فَهَجَمَت ذَعِرَةً مُتَحَيِّرَةً نادَّةً لا راعِىَ لَها يُرشِدُها إلى مَرعاها أَو يَرُدُّها، فَبَينَا هِىَ كَذلِكَ إِذا اغتَنَم الذِّئبُ ضَيعَتَها فَأَكَلَها، وَكَذلِكَ وَاللهِ يا مُحَمَّدُ مَن أَصبَحَ مِن هذِهِ الأُمَّةُ لا إِمامَ لَهُ مِنَ اللهِ جَلَّ وَعَزَّ ظاهِراً عادِلاً أَصبَحَ ضالاً تائِهاً وَإِن ماتَ عَلى هذِهِ الحالِ ماتَ مِيتَةَ كُفرٍ وَنِفاقٍ. (اصول الكافى ج٢ ص٣٧٥)

٨. The person who loves for the sake of Allah detests despises for the sake of Allah gives for the sake of Allah is among those whose faith has achieved completion. (٢)

٨- مَن أَحَبَّ لِلّهِ وَأَبغَضَ لِلّهِ وَأَعطى لِلّهِ فَهُوَ مِمَّن كَمُل ايمانُهُ. (اصول الكافى ج٢ ص١٢۴)

٩. Jabir Marrates that Imam Abi Jaffar said to me ', Oh Jabir does it suffice that a person claims to be Shia that he says he loves us, the Ahle bait, house hold of the Prophet?'

By Allah, no one is our Shia except that he has piety for Allah (guard himself against sin)

١- Usool al Kafi. Vol. I, P ٣٧٥

٢- Usool al Kafi. Vol. ٢. P ١٢۴

.obeys HIM

They (shias) are not known recognized except for their humility, modesty, fear of Allah. submission trust worthiness, trust ability, abundance plenty of remembrance of Allah. Fasting, service, kindness to the parents. Looking after the poor neighbors afflicted people the indebted ones the orphans speaking truth reciting the holy Quran restraining of the tongue about people except mentioning them with goodness (beneficence. And they are the trustees for their tribes in all the affairs. (۱)

۹ــ عَن جابِرٍ عَن أَبی جَعفَر عَلَيهِ السَّلامُ قالَ: قالَ لی يا جابِرُ أَيَكتَفی مَن يَنتَحِلُ التَّشَيُّعَ أَن يَقُولَ بِحُبِّنا أَهلَ البَيتِ؟ فَوَاللهِ ما شيعَتُنا إِلاّ مَن أَتَّقَی اللهَ وَأَطاعَهُ، وَما كانُوا يُعرَفُونَ يا جابِرُ إِلاّ بِالتَّواضُعِ، وَالتَّخَشُّعِ، وَالأَمانَهِ، وَكَثرَهِ ذِكرِ اللهِ، وَالصَّومِ، وَالصَّلاهِ، وَالبِرِّ بِالوالِدَينِ، وَالتَّعاهُدِ لِلجيرانِ مِن الفُقَراءِ وَأَهلِ المَسكَنَهِ وَالغارِمينَ وَالأَيتامِ، وَصِدقِ الحَديثِ، وَتِلاوَهِ القُرآنِ، وَكَفِّ الأَلسُنِ عَنِ النّاسِ إلاّ مِن خَيرٍ، وَكانُوا أُمَناءَ عَشائِرِهِم فِی الأَشياءِ. (اصول الكافی ج۲ ص۷۴)

Indeed faithful is the one who when pleased glad his pleasure does not make him .۱۰ enter into sin falsehood (He does not commit any sin while happy). And when unhappy angry his anger does not oust him from the word of righteousness. (He does not abandon the right course) And when he gains power his power does not make him commit excess oppression make him go for a thing upon which he does not have any (right. (۲)

۱۰- إنماالمؤمن الذی إذا رضی لم یدخله رضاه

Usool al Kafi Vol. ۲. P ۸۴ -۱

Usool al Kafi. Vol. ۲. P ۲۳۴ -۲

فی إثم ولا باطلف وإذا سـخط لم يخرجه سخطه من قول الحق، والذی إذا قدرلم تخرجه قدرته الی التعدی إلی ما ليس له بحق. (اصول الکافی ج۲ ص۲۳۴)

There is no servant except that there exists a white spot upon his heart. So when .۱۱ he commits a sin a black spot arises into that white spot. So when he repents this black spot moves away. And if he continues on committing sins the blackness of this spot increases till such time it overwhelms over rides the whiteness. When the whiteness is covered over (by the blackness) the owner of it (heart) does never at all :return to wards beneficence goodness. And this is what Allah means when he says

(Nay! Rather, what they used to do has become like a rust upon their hearts (۸۳:۱).' (۱)

۱۱- مـا مِن عَبـدٍ إلاّ وَفی قَلبِهِ نُکتَةٌ بَيضاءُ،فَإذا أذنَبَ ذَنباً خَرَجَت فِی النُّکتَهِ نُکتَةٌ سَوداءُ،فَإن تابَ ذَهَبَ تِلکَ السَّوادُ، وَإن تَمادی فِی الـذُّنُوبِ زادَ ذلِکَ السَّواد حَتی يُغَطِّیَ البَياضَ،فَإذا غَطّی البَياضَ لَم يَرجِع صاحِبُهُ إلی خَيرٍ أَبَداً، وَهُوَ قَولُ اللهِ عَزَّوَجَلَّ: ((کَلاّ بَل رانَ عَلی قُلُوبِهِم ما کانُوا يَکسِبُونَ)). (بحار الانوار ج۷۳ ص۳۳۲)

Indeed, when a man earns the wealth from Haram (prohibited) sources, no Hajj no .۱۲ umrah no strengthening of his blood kinship is never at all accepted approved. (By (Almighty God). (۲)

۱۲- اِنَّ الرَّجُلَ اِذا اَصابَ مالاً مِن حَرامٍ لَم يُقبَل مِنهُ حَجٌّ وَلا عُمرَهٌوَلا صِلَهُ رَحمٍ... (بحار الانوار ج۹۹ ص۱۲۵)

The completion, entire completion of .۱۳

Surah Mutafafin -Verse: ۱۴, Bihar ul-Anwar, Vol. ۷۳, P ۳۳۲ -۱

Bihar ul-Anwar. Vol. ۹۹. P ۱۲۵ -۲

a man lies in understanding appreciating the religion (the necessary laws of principles of jurisprudence), the patience forbearance upon the occurrence of incidents the (appraisement assessment of (his) economy. (۱)

۱۳- اَلکَمالُ کُلَّ الکَمالِ التَّفَقُّهُ فی الدِّینِ وَالصَّبرُ عَلی النّائِبَهِ وَتَقدیرُ المَعیشَهِ. (تحف العقول ص۲۹۲)

There are three things out of the completions worth's values of the world there .۱۴ after: ۱. forgiving the one who has committed excess aggression against you. ۲. Joining the one who cuts off relations ties with you. ۳. Forbearance tolerance for the (one who committed a folly showed insane behaviour conduct towards you. (۲)

۱۴- ثَلاثَهٌ مِن مَکارِمِ الدُّنیا وَالاخِرَهِ: اَن تَعفُوَ عَمَّن ظَلَمَکَ. وَتَصِلَ مَن قَطعَکَ.وَتَحلُمَ اِذا جُهِلَ عَلَیکَ. (تحف العقول ص۲۹۳)

Allah dislikes hates the importunately soliciting urging of men to the other men for .۱۵ (some problems (needs, wants, desires) He approves loves it for Himself. (۳)

۱۵- اِنَّ اللهَ کَرِهَ اِلحاحَ النّاسِ بَعضِهِم عَلی بَعضٍ فی المَسأَلَهِ وَاَحَبَّ ذلِکَ لِنَفسِهِ. (تحف العقول ص۲۹۳)

The scholar whose knowledge is made use of benefitted from, is worthier more .۱۶ (virtuous than seventy thousand worshippers adorers. (۴)

۱۶- عالِمٌ یُنتَفَعُ بِعِلمِهِ اَفضَلُ مِن سَبعینَ اَلفَ عابِدٍ. (تحف العقول ص۲۹۴)

I recommend you to have five virtues. ۱. If you have undergone oppression . ۱۷ tyranny, you do not oppress. ۲. If a dishonesty has been committed with you, do not commit dishonesty. ۳. If you have been falsified contradicted do

---

Tuhaf al-Uqul. P ۲۹۲ -۱

Tuhaf al-Uqul, P ۲۹۳ -۲

Tuhaf al-Uqul. P۲۹۳ -۳

Tuhaf al-Uqul, P ۲۹۴ -۴

not get annoyed vexed. ۴. If you have been praised do not get pleased glad. ۵. And if .you are vilified disparaged do not be impatient apprehensive

And do contemplate ponder about what is said about you. So if you observe come to know about something which exists in you (vice) then do know that to lose your honor falling down in Allah's view for a right just thing is much more of a greater graver calamity than losing respect in the eyes of people. And if your condition is contrary to what has been said about you, then you have earned a reward recompense short of (any physical strain. (۱)

۱۷- أُوصيكَ بَخمسٍ:إن ظُلِمتَ فَلا تَظلِم وَإن خانُوكَ فَلا تَخُن وَإن كُذِّبتَ فَلا تَغضَب وَإن مُدِحتَ فَلا تَفرَح وَإن ذُمِمتَ فَلا تَجزَع وَفَكِّر فيما قيلَ فِيكَ فَإن عَرَفتَ مِن نَفسِكَ ما قيلَ فيكَ فَسُقُوطُكَ مِن عَينِ اللهِ جَلَّ وَعَزَّ عِندَ غَضَبِكَ مِنَ الحَقِّ اَعظَمُ عَلَيكَ مُصيبَةً مِمّا خِفتَ مِن سُقوطِكَ مِن اَعيُنِ النّاسِ وَإن كُنتَ عَلى خِلافِ ما قيلَ فيكَ فَثَوابٌ اكتَسَبتَهُ مِن غيرِ اَن يَتعَبَ بَدَنُكَ. (تحف العقول ص۲۸۴)

Certainly, Allah grants this material world to the one whom he loves the one whom .۱۸ (he despises. And he does not bestow his religion to anyone except whom He loves. (۲)

۱۸- اِنَّ اللهِ يُعطِى الدُّنيا مَن يُّحِبُّ وَيُبغِضُ وَلا يُعطى دينَهُ اِلّا مَن يُّحِبُّ. (تحف العقول ص۳۰۰)

Beware! Caution! Do not acquire enmity because it rottens turns the heart evil .۱۹

Tuhaf al-Uqul. P ۲۸۴ -۱

Tuhaf al-Uqul, P ۳۰۰ -۲

(causes to develop hypocrisy. (۱)

۱۹- اِیّاکَ وَالخُصُومَهَ فَإِنَّها تُفسِدُالقلبَ وَتُورِثَ النِّفاقَ. (اثمتنا ج۱ ص۳۶۵)نقل عن کتاب حلیه الاولیاء.

Indeed, the most terrifically sorry of all the people on the resurrection day will be .۲۰ (the servant who defines shows the way of justice to the people himself opposes it. (۲)

۲۰- اِنَّ اَشَدَّ النّاسِ حَسرَهً یَومَ القِیامَهِ عَبدٌ وَصَفَ عَدلاًثُمَّ خالَفَهُ اِلی غَیرِهِ. (تحف العقول ص۲۹۸)

be careful, do not put off evade (the obligatory actions because this is an ocean in .۲۱ which, all those perished, get drowned. And beware of neglectfulness, since, it causes the hardening Stiffening of heart. And be careful of slackness sluggishness, unless you have an excuse Reason for it, since, those who repent take refuge in it. And revert back the past sins committed, by intensity of shamefulness, repentance abundance of penitence imploring forgiveness. And attract the mercy forgiveness of Allah through nicety beauty of reference (purity of prayers) And to lay hands upon decency of .reference get the help of pure prayers sublimation in the darkness of night

And get the purification of thankfulness by considering the small amount of sustenance as great thinking great amount of (your) services as meagre small. And attract the abundance of benevolences beneficence's through greatness of (thanksgiving. (۳)

۲۱- اِیّاکَ وَالتَسویفَ فِإنَّهُ بَحرٌ یَغرقُ فیهِ الهَلکی وَإیّاکَ وَالغفلَهَ فَفِیها تَکُونُ قَساوَهُ القَلبِ وَإیّاکَ وَالتَّوانی فیما لا عُذرَلَکَ فیهِ فَإلَیهِ یَلجَاء النّادِمُونَ وَاستَرجع سالِفَ الذُّنُوبِ بِشِدَّهِ النّدَمِ وَکَثرَهِ

Aimatanaa, Vol. I, P ۳۶۵, Narrated from the book Hilyat ul-Aulia -۱

Tuhaf al-Uqul, P ۲۹۸ -۲

Tuhaf al-Uqul, P ۲۸۵ -۳

آلإستِغفارِ وَتَعَرَّض لِلرَّحمَهِ وَعَفوِ اللهِ بِحُسنِ المُراجَعِهِ وَآستَعن عَلَی حُسنِ المُراجعهِ بِخالِصِ الـدُّعاءِ وَالمُناجاهِ فی الظَّلَم وَتَخَلَص إلی عَظِیمِ الشُّکرِ بإستِکثارِ قَلِیلِ الرَّزقِ واستِقلالِ کَثِیرِ الطّاعَهِ واستَجلِب زِیادَهَالنَّعَمِ بِعظِیمِ الشُّکرِ... (تحف العقول ص۲۸۵)

There are three things the owner (committer) of whom does not die until he finds .۲۲ .reaches their punishment

.Oppression cruelty .۱

.Rupture desertion of one's blood kinship .۲

.False oath, which is a war against Allah .۳

And connecting joining the kinship is an act which gets the quickest of rewards indeed there is a community which consists of transgressors but their wealth gets exuberant increased they become rich wealthy by virtue of joining the kinship. And the false oath desertion of blood kinship turns the cities along with their inhabitants vacated (deserted (by the death) of their inhabitants dwellers. (۱)

۲۲- ثَلاثُ خِصالٍ لایَمُوتُ صاحِبُهُنَّ اَبـدَاً حَتّی یَری وَبالَهُنَّ:اَلبَغیُ وَقَطیعَهُ الرَّحِمِ. وَالیَمینُ الکاذِبَهُ یُبارِزُاللهَ بِها. وَإنَّ اَعجَلَ الطّاعَهِ ثَواباً لَصِلَهُ الرَّحِمِ وَإنَّ القَومَ لَیَکُونُونَ فُجّاراً فَیَتَواصَلُونَ فَتُنمی اَموالُهُم وَیثرُونَ. وَإنَّ الیَمینَ الکاذبَهَ وَقَطیعَهَ الرَّحِمِ لَیَذَرانِ الـدِّیارَ بلاقِعَ مِن أَهلِها . (تحف العقول ص۲۹۴)

Whosoever's tongue utters the truth, his practice becomes purified the one whose .۲۳ intention is decent good, his sustenance boosts up increases. And who ever adopts a (decent nice attitude behavior with his family his life be lengthens. (۲)

۲۳- مَن صَدَقَ لِسانُهُ زَکا عَمَلُهُ. وَمَن حَسُنَت نِیَّتُهُ زِیدَ فی رِزقه وَمَن حَسُنَ بِرَّهُ بِأَهلِهِ زِیدَ فی عُمرِهِ. (تحف العقول ص۲۹۵)

Beware of sluggishness, annoyance .۲۴

Tuhaf al-Uqul, P ۲۹۴ -۱

Tuhaf al-Uqul, P ۲۹۵ -۲

.impatience since these are the keys to all the evils

The person who commits sluggishness slackness never at all discharges any right the (one who gets impatient restless, does never at all remain patient over the right. (۱)

۲۴- إيّاكَ وَالكَسَلَ وَالضَّجرَ فَإِنَّهُما مِفتاحُ كُلِّ شَرَّ،مَن كَسِلَ لَم يُؤَدِّ حَقّاً وَ مِن ضَجِرَ لَم يَصبِر عَلى حِقٍّ. (تحف العقول ص۲۹۵)

۲۵ . Humility humbleness (means) is to be pleased contented with sitting in, an assembly at a place lower than ones status honor, saluting anybody one meets (abandoning dispute even if one is right. (۲)

۲۵- أَلتَّواضُعُ الرِّضا بِالمَجلِسِ دوُنَ شَرَفِهِ، وَاَن تُسَلِّمَ عَلَى مَن لَقِيتَ،وَأَن تَترُكَ المِراءَ وَإِن كُنتَ مُحِقّاً. (تحف العقول ص۲۹۶)

۲۶. Indeed, faithful is the brother of faithful. He does not abuse him does not deprive (him does not mistrust develop a bad opinion about him.(۳)

۲۶- إِنَّ المُؤمِنَ أَخُوالمُؤمِنِ لا يَشتِمُهُ وَلا يَحرِمُهُ وَلا يُسيءُ بِهِ الظَّنَّ. (تحف العقول ص۲۹۶)

۲۷. (Nobody remains safe from sin unless he guards his tongue. (۴)

۲۷- لا يَسلَمُ اَحَدٌ مِنَ الذُنُوبِ حَتّى يَخزُنَ لِسانَهُ. (تحف العقول ص۲۹۸)

۲۸. Indeed, Allah hates despises the curser, rebuke sarcastic of faithful's (those who (curse, rebuke give sarcastic remarks about the faithful's.) (۵)

۲۸- فإِنَّ اللهَ يبغضُ اللَّعّانَ السَّبّابَ الطَّعانَ عَلىَ المُؤمِنينَ.. (تحف العقول ص ۳۰۰)

۲۹ . Mohammed Bin Muslim says Imam Mohammed Baqir (as) said to me, Oh Mohammed know it that the oppressive leaders (rulers) their followers are ousted portaged from the religion of Allah. They

---

۱- Tuhaf al-Uqul, P ۲۹۵

۲- Tuhaf al-Uqul, P ۲۹۶

۳- Tuhaf al-Uqul, P۲۹۶

Tuhaf al-Uqul, P ۲۹۸ -۴

Tuhaf al-Uqul, P ۳۰۰ -۵

have gone astray, distracted made the people go astray. So their practices are like ashes which are dispersed blown up by winds on a stormy squally day. They cannot remote ((ضـــلال البعيــد)) lay hands upon what they have achieved, this is the same (distanced deviation aberration. (۱)

۲۹-وَاعلم يـا مُحَمَّدُ أَنَّ أَئِمَّهَ الجَورِ وَأَتبـاعَهُم لَمَعزُولُونَ عَن دينِ اللهِ قَـد ضَـلُّوا وَاَضَّلُوا،فَأَعمـالُهُمُ الَّتى يَعمَلُونَها كَرَمادٍ اشـتَدَّت بِهِ الرّيحُ فى يَومٍ عاصِفٍ لا يَقدِرُونَ مِمّا كَسَبُوا عَلى شَىءٍ ذلِكَ هُوَ الضَّلالُ البَعيدُ. (اصول الكافى ج۱ ص۳۷۵)

Indeed, Allah has hidden three things in three others. His pleasure in his obedience. .۳۰ So of course, do not belittle anything from his obedience, since His pleasure may be in .the same one

And Allah has concealed his wrath anger in His sin. So of course do not belittle count any sin as small. May be the wrath of Allah is in it. And he has concealed His friends saints among the people, so do not belittle look down upon anyone perhaps he may (be the friend saint of Allah. (۲)

۳۰- اِنَّ اللهَ خَبَاءَ ثَلاثَهً فِى ثَلاثِهٍ خَبَاءَ رِضاهُ فِى طاعَتِهِ فَلا تَحقرَنَّ مِنَ الطّاعَهِ شَيئاًفَلَعَلَّ رِضاهُ فيهِ وَخَباءَ سَخَطَهُ فِى مَعصِيَتِهِ فَلاـ تَحقرَنَّ مِنَ المَعصِيَهِ شَـيئاً فَلَعَـلَّ سَـخَطَهُ فيهِ وَخَبِـاءَ اَولِيـائَهُ فِى خَلقِهِ فَلا تَحقرَنَّ اَحَـداً فَلَعَّلَهُ الوُلِىُّ. (بحارالانوار ج۷۸ ص۱۸۸)

Consider the world as an abode where in you have dropped down for an hour then .۳۱ you have got to leave it go ahead

---

Usool e Kafi, Vol. ۱, P ۳۷۵ -۱

Bihar ul-AnwarVol. ۷۸, P ۱۸۸ -۲

or (suppose it) like the wealth which you lay hands upon in the dream get over joyed glad. Then you wake up to find yourself empty handed. (۱)

۳۱- فَانزِل نَفسَـکَ مِنَ الـدُّنیا کَمَثلِ مَنزِلٍ نَزَلتَهُ ساعَةً ثُمَّ ارتَحلتَ عَنهُ اَو کَمَثَلِ مالٍ استَفَدتَهُ فی مَنامِکَ فَفَرِحتَ بِهِ وَسـررتَ ثُمَّ انتَبَهتَ مِن رَقدَتِکَ وَلَیسَ فی یَدِکَ شَیءٌ. (تحف العقول ص۲۸۷)

۳۲. Three things are back breaking:

۱. A person who considers his practice as exuberant.

۲. A person who forgets his sins.

۳. A person who is pleased with his opinion view (considering it superior). (۲)

۳۲- ثَلاثٌ قاصِماتُ الظَّهرِ: رَجُلٌ استَکثَرَ عَمَلَهُ وَنَسِیَ ذَنبَهُ وَأعجِبَ بِرَأیِهِ. (کتاب الخصال ج۱ ص۱۱۲)

۳۳. The one whose appearance apparent looks are better than his interior condition his scale of practice is light (weightless). (۳)

۳۳- مَن کان ظاهِرُهُ أَرجَع مِن باطِنِهِ خَفَّ میزانُهُ. (تحف العقول ص۲۹۴)

۳۴. Indeed, Allah made the beneficence heavy for (material seeking) people of the world just as the weight of it in their scales on the dooms day. And doubtlessly Allah has made the evil light (easy) for the (material seeking) world people just as He would make their scales of practices light weightless on the resurrection day. (۴)

۳۴- اِنَّ اللهَ ثَقَلَ الخَیرَ عَلی اَهـلِ الـدُّنیا کَثِقلِهِ فی مَـوازینِهِم یَومَ القِیـامَهِ وَاَنَّ اللهَ عَزَّوَجَـلَّ خَفَّفَ الشَّرَّ عَلی اَهـلِ الـدُّنیا کَخِفَّتِهِ فی مَوازینِهِم یَومَ القِیامَهِ. (اصول الکافی،ج۲ ص۱۴۳) باب تعجیل فعل الخیر

۳۵. So hold the present day in esteem tomorrow, it is not known to whom it belongs. (۵)

۳۵- فَإِنَّ الیَومَ

p: ۱۱۰

۱- Tuhaf al-Uqul, P ۲۸۷

۲- Kitab ul-Khisal Vol. ۱, P ۱۱۲

Tuhuf al-Uqul, P ۲۹۴ -۳

Usool e Kafi Vol. ۲. P ۱۴.۳) (chapter Hurry, about the good deeds -۴

(Tuhuf al-Uqul, P ۲۹۹ -۵

غَنِيمَةٌ وَغداً لا تَدرى لِمَن هُوَ. (تحف العقول ص۲۹۹)

۳۶. Heaven is surrounded by unpleasantness patience. So, the one who remains patient over it's, unpleasantness in the world, enters the paradise. And the hell is surrounded by pleasures lusts. So the one who allows (gives) himself its' pleasures lustful desires enters the hell fire. (۱)

۳۶- أَلجَنَّهُ مَحفُوفَهٌ بِالمَكارِهِ وَالصَّبرِ،فَمَن صَبَرَ عَلىَ المَكارِهِ فِى الـدُّنيا دَخَلَ الجَنَّهَ.وَجَهَنَّمُ مَحفُوفَهٌ بالَّذّاتِ وَالشَّهَواتِ، فَمَن أَعطى نَفسَهُ لَذَّتَها وَشَهوَتَها دَخَلَ النّارَ. (اصول الكافى،ج۲ ص۸۹)

۳۷. The ugliest most evil of the earnings is the gaining of interest. (۲)

۳۷- أَخبَثُ المَكاسِبِ كَسبُ الرِّبا. (فروغ الكافى ج۵ص۱۴۷،باب الربا حديث۱۲)

۳۸. The one who teaches one chapter of guidance to the people will have the reward similar to all those who would act upon it nothing would be lessened subtracted from the reward of those who practice it. And the one who teaches a chapter of misguidance, he will have the burden (wrath) similar to each one who acts upon it nothing will be lessened from their burden of sin (wrath of Allah). (۳)

۳۸- مَن عَلَّمَ بابَ هُدًى فَلَهُ مِثلُ أَجرِ مَن عَمِلَ بِهِ وَلا يَنقُصُ اُولئِكَ مِن اَجُورِهِم شيئاً، وَ مَن عَلَّمَ بابَ ضَلالٍ كانَ عَلَيهِ مِثلُ اَوزار مَن عَمِلَ بِهِ وَلا يَنقُصُ اُولئِكَ مِن اَوزارِهِم شَيئاً. (تحف العقول ص۲۹۷)

۳۹. Allah has devised locks to the evil the keys to these locks is wine, lying is worse than the wine (alcoholic beverages). (۴)

۳۹- اِنَّ اللهَ عَزَّوَجَلَّ جَعَلَ لِلشَّرِّ اَقفالاً وَجَعَلَ مَفاتيحَ

۱- Usool e Kafi Vol. ۲, P ۸۹)
۲- Furoo ul Kafi Vol. ۵. P ۱۴۷) (chapter pomp show Hadith, ۱۲)
۳- Tuhuf al-Uqul, P ۲۹۷
۴- Bihar Al Anwar Vol. ۷۲. P ۲.۳۷

تِلکَ الأقفالِ اَلشَّراب.وَالکِذبُ شَرٌّمِنَ الشَّرابِ. (بحارالانوار ج۲ ص۲۳۷)

۴۰. If people come to know what (evil) lies in begging, No one will beg from the other if the one who is begged from knows the evil of rejecting the one who begs, nobody will turn down anyone's request. (۱)

۴۰- لَویَعلَمُ السّائل ما فِی المَسألَهِ ما سَأَلَ اَحَدٌ اَحداً وَلَویَعلَمُ المَسْئُول ما فِی المَنعِ ما مَنَعَ اَحَدٌ اَحداً. (تحف العقول ص ۳۰۰)

The Eighth Infallible: Imam Ja’far Sadiq (as) and his forty discourses

point

Eighth Infallible the Sixth Imam Ja’far Sadiq (as)

Name: Jafer

Title: Sadiq

Subtitle: Abu Abdullah

Father: Imam Mohammed Baqir (as)

Mother: Omme Farwah Bint Qasim bin Mohammed Bin Abibakr.

Date of Birth: ۱۷th of Rabiul Awal, ۸۳ Hijrah.

Place of birth: Madina

Date of Martyrdom: ۲۵th, of Shawwal.

Place of Martyrdom: Madina

Year of Martyrdom: ۱۴۸ Hijrah

AGE: ۶۵ years.

Grave: Baqi grave yard in Medina.

Cause of martyrdom: Poisoned by the order of Mansoor Dwanaki.

.Age Duration can be divided into two parts

.Forty one years before the Imamate era i.e. ۸۳ Hijrah to ۱۱۴ Hijrah .۱

.Imamate period ۳۴ year up to the martyrdom from ۱۱۴ Hijrah to ۱۴۸ Hijrah .۲

This was the very youth of the age of Shi'ism. He like his father took benefit and made good of the chance of war between Bani omayaids Bani Abbas. And founded a seminary theological center upon a vast profound scale, which contained consisted upon four thousand students. And so he developed expanded the pure Islam of Prophet (S) Hazrat Ali (as) which was hidden amongst behind the curtains of Islam

---

Tuhuf al-Uqul. P .۳۰۰ -۱

.of bani ommayaids

(Forty Traditions from Imam Ja'far Sadiq (as

اربعون حديثا عن

الامام جعفر الصادق عليه السلام

However, the prohibited form of guardianship: So the ruler ship of the tyrant ruler .١ the ruler ship of his governors, their chief, the followers of the rulers, so besides them the sub rulers under the rule of the main ruler, right down to the smallest one, is a door out of the doors of ruler ship upon whom he is a ruler. And working for them having business trade relations with them (as an acceptance of their rule) is prohibited unlawful

Whosoever does it, whether more of it or less of it, will get tormented chastised. .Because all that done (as an assistance to them) is a big sin among the big sins

And this is because during the ruler ship of the tyrant all the righteousness gets wiped off. all that is falsehood will be revived in the ruler ship of the oppressor tyrant ruler. And the cruelty brutality corruption manifested the heavenly books will get falsified forfeited. And the Prophets faithful's will be killed. And the mosques will get dislodged dismantled. And the Sunnah ordinances religious laws of Allah be changed. This is the reason why co working with them, helping, assisting them except where there exists a necessity like eating (haram prohibited) blood corpse (deal body) for saving of life (etc.) is prohibited. (١)

١- وَ أَمّا وَجهُ الحَرامِ مِنَ الوِلايَهِ: فَوِلايَهُ الوالِي الجائِرِ،

١- Tuhaf al-Uqul. P .٣٣٢

وَولاـيَهِ، الرَّئيسِ مِنهُم وَ اتبـاعِ الوالِي فَمَن دُونَهُ مِن وُلاـهِ الوُلاـهِ، إِلى أَدنـاهُم باباً مِن أَبوابِ الوِلايَهِ عَلى مَن هُوَ والٍ عَلَيهِ، وَ العَمَلُ لَهُم وَالكَسبُ مَعَهُم- بِجَهَهِ الوِلاـيَهِ لَهُم - حَرامٌ وَمُحَّرَمٌ، مُعَـذَّبٌ مَن فَعَـلَ ذلِـکَ عَلى قَليلٍ مِن فِعلِهِ أَو كَثيرٍ، لِأَنَّ كُلَّ شَـئ ءٍ - مِن جِهَهِ المَعُونَهِ – مَعصِيَهٌ كَبيرَهٌ مِنَ الكَبائِرِ، وَ ذلِکَ أَنَّ فى وِلايَهِ الوالِى الجائِر دَوسَ (دَرسَ) الحَقّ كُلِهِ، وَإِحياءَ الباطِلِ كُلِّهِ، وَإظهارَ الظُّلمِ وَالجَورِ وَالفِسـادِ ،وَإِبطالَ الكُتُبِ وَقَتلَ الأَنبياءِ وَالمُؤمِنينَ، وَ هَـدمَ المَساجِـدِ وَتَبـديلَ سُـنَّهِ اللهِ وَ شَـرايِعِهِ فَلِـذلِکَ حَرُمَ العَمَلُ مَعَهُم وَ مَعُونَتُهُم وَالكَسبُ مَعَهُم إِلاّ بِجِهَهِ الضَّرُورَهِ نَظيرَالضَّرُورَهِ إِلى الدَّمِ وَالمَيمَنَهِ. (تحف العقول ص٣٣٢)

٢. Indeed the cognition knowing of Allah provides comfort in all terrors frights. And it is the companion in all solitudes loneliness’s the light in all darkness’s energy in all weaknesses feebleness’s the cure of all diseases ailments. (١)

٢- ... اِنَّ مَعرِفَهَ اللهِ عَزَّوَجَلَّ آنِسٌ مِن كُلِّ وَحشَهٍ، وَصاحِبٌ مِن كُلِّ وَحـدَهٍ، وَنُورٌ مِن كُلِّ ظُلمَهٍ، وَقُوَّهٌ مِن كُلِّ ضَـعفٍ،وَشِـفاءٌ مِن كُلِّ سُقيمٍ. (فروغ الكافى ج٨ ص٢۴٧)

٣. Umer bin Hazala says I enquired from Imam Ja’far Sadiq (as) "Two men out of us have a dispute about a debt or a heritage proceed toward the king the judges of the age (appointed by the king) to get their affair settled. Is this act of theirs lawful?'

Imam Sadiq said, 'Anyone who refers to them for Judgment of whether something right or false, so truly he has referred

---

١- Faroo Al Kafi Vol. ٨. P ٢۴٧

to Taghut (Satan, Devil). And what so ever judgment the (satanic institution,) executes for him (should that even be a right one) is getting (haram) Prohibited wealth, because, he gets it upon the order of false deity, (Satan). Whereas, Allah has commanded in the Holy Quran to deny the Satan devil. Allah said 'they desire to undergo the rulership of Satan (Taghoot) ' They have already been ordained to '.disbelieve it

I said 'so how do they settle their dispute?' He replied ',They should look for the one among you who narrates our hadith (traditions) sees into (Probes) our licit (lawful) our forbidden knows our legal provisions ordinances so they must get contented with his (judgment (mediation). Truly, I have already made them the rulers over you. (١)

٣- عَن عمَربنِ حَنظَلَه قـالَ: سَأَلتُ اَبا عَبـدِاللهِ (ع) عَن رَجُلَينِ مِن اَصـحابِنا بَينَهُما مُنازِعَةٌ فی دَینٍ اَو میراثٍ، فَتَحاکَما اِلی السُّلطانِ وَاِلَی القُضاهِ اَیَحِلُّ ذلِکَ؟ قالَ:مَن تَحاکَمَ اِلَیهِم فی حَقٍّ اَو باطِلٍ فاِنَّما تَحاکَمَ اِلی الطّاغُوتِ، وَ ما یَحکُمُ لَهُ فإنَّما یَأخُذُ سُحتاً ،وَاِن کانَ حَقّاً ثابِتاً لَهُ، لِأَنَّهُ اَخَذَهُ بِحُکمِ الطّاغُوتِ وَما اَمَرَ اللهُ اَن یُکفَرَ بِهِ،قالَ اللهُ تَعالی یُریدُونَ اَن یَتَحاکَمُوا اِلَی الطّاغُوتِ وَقَد اُمِرُوا اَن یَکفُرُوبِهِ، قُلتُ فَکَیفَ یَصنَعانِ؟قالَ یَنظُرانِ مَن کانَ مِنکُم مِمَّن قَد رَوی حَدیثَناوَنَظَرَ فی حَلالِناوَحَرامِنا وَعَرفَ اَحکامَنا فَلیَرضَوا بِهِ حَکَماً فاِنّی قَد جَعَلتَهُ عَلَیکُم حاکِماً. (الوسائل ج١٨ ص٩٩)

The Judges are four (categories). Three of them are to enter the hell fire a single .۴ one into the heaven. ١, the one

---

١- Al Wasail Vol. ١٨, P ٩٩

who makes Judgment cruelly by injustice he is aware of it. ۲. The one who makes judgments cruelly tyrannically (unjustly) but unknowingly, he is in the fire of hell. .۳. And a man who makes Judgment according to justice rightly he does not know it, so he is in the hell fire. ۴. And a person who makes judgment rightly justly he knows it, so (he will enter the paradise. (۱)

۴- اَلقُضاهُ اَربَعهٌ:ثَلاثَهٌ فی النّارِ وَواحِدٌ فی الجَنَّهِ: رَجُلٌ قَضی بِجُورٍ وَهُوَ یَعلَمُ فَهُوَ فی النّارِ، وَرَجُلٌ قَضی بِجَورٍ وَهُوَ لا یَعلَمُ فَهُوَ فی النّارِ،وَرَجُلٌ قَضی بِحَقّ وَهُوَ لا یَعلَمُ فَهُوَ فِی النّارِ، وَرَجُلٌ قَضی بِحَقٍّ وَهُوَ یَعلَمُ فَهُوَ فی الجَنَّهِ. (تحف العقول ۳۶۵)

The person who sees his brother (religious) involved (in a problem) which is the .۵ cause of his trouble dislikeness he does not remove it from him although he can do (that, has committed a dishonesty with him. (۲)

۵- مَن رَأی أَخاهُ عَلی أَمرٍیَکرَهُهُ وَلا یَرُدُّهُ عَنهُ وَهُوَ یَقدِرُ عَلَیهِ فَقَد خانَهُ. (امالی صدوق ص۱۶۲)

.Nothing follows a person after his death except three virtues qualities .۶

The alms charity that he may have executed by the grace of Allah in his life which .۱ continues on after his death. (i.e.) (Like schools, hospitals, social welfare institutions, books, wells, bridges, roads etc.) ۲. And a decent good tradition (left over by him) which is put into practice (after his death). ۳. A pious son who prays

---

Tuhaf al-Uqul, P .۳۶۵ -۱

Amali Sadduk, P ۱۶۲ -۲

(for him. (١

۶- لا يَتبَعُ الرَّجُلَ بَعدَ مَوتِهِ إلاّ ثَلاثُ خِصالٍ: صَدَقَةٌ أَجرهَا اللهُ له فى حَياتِهِ فَهِىَ تَجرِى لَهُ بَعدَ مَوتِهِ، وَسُنَّهُ هُدىً يُعمَلُ بِها، وَوَلَدٌ صالِحٌ يَدعُولَهُ. (تحف العقول ص۳۶۳)

Some of the rights of a Muslim upon his Muslim brother are that he salutes him .٧ when he meets him. And visits him when he becomes ill, when he is absent he wishes him his benevolence beneficence i.e., defends him in his absence). prays for him when God take pity on you) accepts his invitation when he invites) یرحمک الله he seeks, (saying (him escorts his funeral when he dies.' (٢

('Chapter: 'Faithful's rights upon his brother)

۷- لِلمُسلِمِ عَلى اَخيهِ المُسلِمِ مِنَ الحَقِّ اَن يُسَلِّمَ عَلَيهِ اِذا لَقِيَهُ، وَيَعُودَهُ اِذا مَرِضَ، وَيَنصَحَ لَهُ اِذا غابَ، وَيُسَمِّتَهُ اِذا عَطَسَ، وَيُجيبَهُ اِذا دَعاهُ، وَيتبَعَهُ اِذا ماتَ. (اصول كافى ج۲ باب اخوه المؤمن على هخيه ص ۱۷۱)

Faithful is the brother of faithful just like one single body, (so that) if one part of it .٨ has a complaint the entire body feels receives the pain trouble. And their souls are from a single soul. And indeed the tie connection of the faithful's soul to the soul of (Allah is more powerful strengthen than the connection of the rays of sun with it. (٣

۸- أَلمُؤمِنُ أَخُوالمُؤمِنِ، كَالجَسَدِ الواحِدِ، إِنِ اشتَكى شَيئاً مِنهُ وَجَدَ أَلَمَ ذلِكَ فى سائِرِ جَسَدِهِ، وَأَرواحُهُما مِن رُوحٍ واحِدَهٍ، وَاِنَّ رُوحَ المُؤمِنِ لَأَشَدُّ اِتّصالاً بِرُوحِ اللهِ مِن اِتِّصالِ شُعاعِ الشَّمسِ بِها. (اصول

١- Tuhaf al-Uqul, P .٣۶٣
٢- Usool e Kafi Vol. ٢. P ١٧١
٣- Usoool e Kafi Vol. ٢. P ١۶۶

کافی ج۲ باب اخوه المؤمن ص۱۶۶)

۹. The Muslims’ right upon (another) Muslim is that he must not be full satiated his brother remains hungry. And he must not get his thirst quenched his brother remains thirsty. And he must not dress himself up when his brother is naked. So how great exuberant is the right of a Muslim upon his Muslim brother. And he (as) said do wish for your Muslim brother the same which you want for yourself. (۱)

۹- حَقُّ المُسلِمِ عَلَى المُسلِمِ أَن لا يَشبَعَ وَيَجُوعَ أَخُوهُ، وَلا يروى وَيَعطَشَ اَخُوهُ،وَلا يَكتَسِىَ وَيَعرى اَخُوهُ،فَما أَعظَمَ حَقَّ المُسلِمِ عَلى أَخيهِ المُسلِمِ، وَقالَ : أَحِبَّ لِاَخيكَ المُسلِمِ ما تُحِبُّ لِنَفسِكَ. (اصول كافى ج۲ باب حق المؤمن على اخيه ص ۱۷۰)

۱۰. Faithful is the brother of faithful, his eye his guide. He does not commit any dishonesty does not execute aggression upon him nor treachery deception and when he commits gives him a word, does not go back upon it. (۲)

۱۰- أَلمُؤمِنُ أَخُو المؤمن، عَينُهُ وَدليلُهُ لا يَخُونُهُ وَلا يَظلِمُهُ وَلا يَغُشُّهُ وَلا يَعِدُهُ عِدَةً فَيُخلِفُهُ. (اصول كافى ج۲ باب اخوه المومنين ص ۱۶۶)

۱۱. The smallest thing which turns a man out of faith (renders him faithless) is that he keeps counting the faults, lapses missteps fauxes of his brother in faith so that one day he may reprimand him. (By those weaknesses).

(۳)

These are a glimpse of the rights of Muslim brethren which originate from the birth and continue on till his death. So

۱- Usool e Kafi Vol. ۲, P ۱۷۰ Faithful's right upon his brother.'

۲- Usool e Kafi Vol. ۲, P ۱۶۶, chapter: Brother hood of faithful’s

۳- Maanj Al Ekhbar. P ۳۹۴.

.Muslims must assess and evaluate their practices according to this standard

۱۱- أَدنی ما یَخرُجِ بِهِ الرَّجُلُ مِنَ الایمانِ أَن یُؤَاخِیَ الرَّجُلَ عَلی دینِهِ فَیُحصیَ عَلَیهِ عَثَراتِهِ وَزَلاّتِهِ لِیُعَنِّفَهُ بها یوماً[ما] (معانی الاخبار ص۳۹۴)

The one who is pious in the world, Allah places wisdom in his heart makes his .۱۲ tongue reproduce it (He utters the words of wisdom). And makes him aware knowledgeable about the faults short comings of the world its diseases ailments their cures. And transfers him out of the world in a pure perfect condition toward the house .(of peace (i.e. the next world

(۱)

۱۲- مَن زَهِدَ فِی الدُّنیا اَثبَتَ اللهُ الحِکمَةَ فی قَلبِهِ وَاَنطَقَ بِها لِسانَهُ وَبَصَّرَهُ عُیُوبَ الدُنیا،داءَها و دواءَها،وأَخرَجَهُ مِنَ الدُّنیا سالِماً اِلی دراِ السَّلامِ. (بحارالانوار ج۷۳ ص۴۸)

There would be many categories classes of the people crossing over the path... .۱۳ And the path would be thinner than a hair sharper than a sword. ۱. Some people would cross over creeping upon their bellies hands. ۲. Some would cross over walking. ۳. And some would cross it in hanging condition, so that, the hell fire would be burning some (parts of their bodies some parts will be left over (safe). (۲

۱۳- اَلنّاسُ یَمُرُّونَ عَلی الصِّراطِ طَبَقاتٍ، وَالصِّراطُ اَدَقُّ مِنَ الشَّعرِ وَأَحَدُّ مِنَ السَّیفِ... فَمِنهم مَن یَمُرُّ حَبواً، وَمِنهُم مَن یَمُرُّمَشیاً،وَمِنهُم مَن یَمُرُّ مُتَعَلِّقاً،قَد تَأخُذُ النّارُ مِنهُ شَیئاً وَتَترُکُ مِنهُ شَیئاً. (روضه الواعظین ص۴۹۹)

It is from the disposition manners of the ignorant that .۱۴

Bihar ul-Anwar. Vol. ۷۳. P ۴۸ -۱

Raozatal Waizeen. P ۴۹۹ -۲

he answers before listening, quarrels before understanding gives judgment upon (what he is unaware of. (۱)

۱۴- مِن أَخلاقِ الجاهِلِ الاجابَهُ قَبلَ اَن یَسمَعَ وَالمُعارَضَهُ قَبلَ اَن یَفهَمَ وَالحُکمُ بِما لا یَعلَمُ. (بحارالانوار ج۷۸ ص۲۷۸)

۱۵. The person who acts practices short of vision is similar to the traverser traveler of a wrong avenue. So the speed of his Journey would not but only increase his distance ((from the destination). (۲)

۱۵- العامِلُ عَلی غَیرِ بَصیرَهٍ کَالسّائِرِ عَلَی غَیرِ الطَریقِ فَلا تَزیدُهُ سُرعَهُ السَّیرِ اِلا بُعداً. (تحف العقول ص۳۶۲)

۱۶. the most beloved of the brothers to me is the one who presents indicates to me my (faults short comings. (۳)

۱۶- اَحَبُّ اِخوانی إِلَیَّ مَن اَهدی اِلَیَّ عُیُوبی. (تحف العقول ص۳۶۶)

۱۷. Be the inviters callers of people towards beneficence without (using) your tongues, (so that they may observe your endeavor efforts, truth piety.(۴)

۱. According to Islamic belier a path (bridge) will be placed over the hell roars the people to cross to the paradise. Those pious would cross over to the heaven just as the lightening the arrogant infidels, hypocrites, faithless, would stagger and stammer .rail down into the fire or hell

۱۷- کُونُوا دُعاهً لِلنّاسِ بِالخَیرِ بِغَیرِ اَلسِنَتِکُم لِیَرَوا مِنکُم الاِجتِهادَ وَالصِّدقَ وَالوَرَعَ. (اصول کافی ج۲ باب الصدق واداء الامانه ص۱۰۵)

۱۸. The one who did not spend his earning upon himself certainly he collected it up for a person other than himself. And the one who followed obeyed his passions

---

۱- Bihar ul-Anwar Vol. ۷۸. P ۲۷۸

۲- Tuhaf al-Uqul. P ۳۶۲

۳- Tuhaf al-Uqul. P ۳۶۶

۴- Usool e Kafi Vol. ۲. P ۱۰۵

lust has obeyed his enemy. The person who depended upon Allah, Allah will adequate fulfill the vital needs (affairs) of his world here after, and secure him from the thing unseen by him. (Allah guards the pious ones against all sorts of calamities, down falls, pains, and discomforts deviations of faith provided they depend upon Him.) And the one who does not observe patience over the calamities mishaps express thankfulness gratitude for all the benevolences beneficence's does not find search a way out of all the difficulties is an unable, confounded person. And make it a habit to be patient in wake of all kinds of calamities afflictions should those be of children or .wealth or one's own self

Since, Allah takes back his loan takes back his endowments so as to test your patience gratitude in those things. And have hope from Allah the kind of hope aspiration which may not invoke make you dauntless brave in committing his sins prohibited acts. And be afraid fear Allah, a kind of fear that may not disappoint you from His mercy. And do neither get betrayed deceived by the word of ignorant nor by his praise lest you should become proud obstinate refractory give yourself airs become proud about your practices acts. Thus the best superb of the practices is performing services .humility humbleness

So do not squander waste your wealth rectify the wealth of other than you, for those you collect to leave back. And be contented with the (sustenance) Allah has provisioned destined for you. And do not look towards the wealth except than that one you possess. And do not long aspire for the thing which you cannot achieve. Because, the one who gets contented, gets full up the one who does not get contented never satiates saturates. And get your share from the hereafter.(١)

١٨- مَن حَرمَ نَفسَهُ كَسبَهُ فَإِنَّمـا يَجمَعُ لِغَيرِهِ، وَمَن اَطـاعَ هَواهُ فَقَـد اَطـاعَ عَـدُوَّهُ، مَن يَثِق بِـاللهِ يَكفِهِ مـا اَهَمَّهُ مِن اَمرِ دُنياهُ وَآخِرَتِه وَيَحفَظ لَهُ ما غابَ عَنهُ ،وَقَد عَجَزَ مَن لَم يُعِدَّ لِكُلِّ بَلاءٍ صَبراً، وَلِكُلِّ نِعمَهٍ شُكراً،وَلِكُلِّ عُسرٍ يُسراً،صَبِّر نَفسَكَ عِندَ كُلِّ بَلِيَّهٍ فى وَلَدٍ اَومالٍ اَورَزِيَّهٍ، فَإِنَّما يَقبِضُ عارِيَتَهُ،وَيَأخُذُ هِبَتَهُ،لِيَبلُوَ فيهِما صَبرَكَ وَشُكرَكَ، وَارجُ اللهَ رَجاءً لا يُجَرِّيكَ عَلى مَعصِيَتِهِ، وَخَفهُ خَوفاً لا يُؤيِسُكَ مِن رَحمَتِهِ، وَلا تَغتَرَّ بِقَولِ الجاهِلِ وَلا بِمَـدحِهِ فَتَكَبَّرَ وَتَجَبَّرَ وَتُعجبَ بِعَمَلِكَ،فِاَنَّ اَفضَلَ العَمَلِ العِبادَهُ وَالتَّواضُعُ، فَلا تُضَيِّع مالَكَ وَتُصلِح مالَ غَيرِكَ ما خَلَّفتَه وَراءَ ظَهرِكَ، وَاقنَع بِما قَسَمَهُ اللهُ لَكَ،وَلا تَنظُرِ اِلّا اِلى ماعِندَكَ، وَلا تَتَمَنَّ مالَستَ تَنالُهُ، فِإِنَّ مَن قَنَعَ شَبِعَ، وَمَن لَم يَقنَعَ لَم يَشبَع، وَخُذ حَظَّكَ مِن آخِرَتِكَ. (تحف العقول ص٣٠۴)

.It is required for the faithful to have eight qualities in him .١٩

being gracious during the hardship calamities. ٢. Being patient in wake of affliction. ٣. .١ being thankful at the time of comfort abundance. ۴. Being

---

Tuhaf al-Uqul, P ٣٠۴ -١

contented with sustenance granted by Allah. ۵. Not committing excess aggression upon enemies. ۶. Not loading his own load (responsibilities) upon the shoulders of his friends. ۷. His body remains troubled by him (due to services). B. And the people (remain comfortable at ease from him. (He does not bother trouble others). (۱)

۱۹- یَنبَغی لِلمُؤمِنِ اَن یَکُون فیهِ ثَمانِی خِصالٍ، وَقُوراً عِندَالهَزاهِزِ،صَبُوراً عِندَ البَلاءِ شکُوراً عِندَ الرَّخاءِ،قانِعا بِما رَزَقَهُ اللهُ،لا یَظلِمُ الأَعداءَ،وَلا یَتَحامِلُ لِلأَصدِقاء،بَدَنُهُ مِنهُ فی تَعَبٍ وَالنّاسُ مِنهُ فی راحَهٍ... (اصول کافی باب خصال المؤمن ج۲/ ص۴۷)

(Seventy sins of ignorant are forgiven before one sin of a scholar is forgiven.. (۲) .۲۰

Because the scholar by virtue of his knowledge knows all the pros cons consequences of committing a sin, whereas, an unaware ignorant person does not know them. But this is not a justification for committing sin by those ignorant or that one should not (.become educated learned in the field of religious ethics Islamic code of conduct

۲۰- یُغفَرُ لِلجاهِلِ سَبعُونَ ذَنباً قَبلَ أَن یُغفَرَ للعالِمِ ذَنبٌ واحِدٌ. (اصول کافی ج۱ ص۴۷)

And do not become arrogant vain (ungrateful) when rich wealthy, do not grumble .۲۱ complain in poverty. And do not become an ill-tempered stone hearted one so that people might dislike your company proximity. And do not become meek feeble, so that anybody who knows you may insult belittle you. And do not fight the one who is above ((superior to

---

.Usool e Kafi Vol. ۲, P ۴۷, The qualities of the faithful -۱

Usool e Kafi Vol. I. P ۴۷ -۲

you. And do not mock anyone inferior to yourself. And do not have controversy tussle against those suitable for the affairs. And do not obey the stupid silly ones do not accept the subordination of everybody (every other person) and do not depend upon the competence thrift of anyone. And do stop wait (contemplate) prior to setting your hand at an affair till such time you get to distinguish the entry way from the exit of it before you repent upon starting it. (Do know the way of exit from it. Should you decide to abandon that work?) And consider your heart (conscience) a close associate who is .your partner

And consider your practice a father whom you follow up. And regard your ego as your enemy with whom you combat (fight a holy war), a thing lent to you which must be taken back. Thus you have been made to be a physician of your own self you have been taught made conversant to the signs of health, the ailment (too) has been made exhibited evident to you you have been guided to the medicine. So (now) very (cautiously guard look after your soul. (١)

٢١- وَلاـ تَكُن بَطِراً فی الغِنی وَلا جَزِعاً فی الفَقرِ، وَلا تَكُن فَظّاً غَلیظاً یَكرَهُ النّاسُ قُربَک ،وَلا تَكُن واهِناً یُحَقِّرُک مَن عَرَفَک، وَلا تُشارَّ مَن فَوقَک، وَلا تَسخَر بِمَن هُوَ دُونَک،وَلا تُنازِعِ الاَمرَ اَهلَهُ،وَلا تُطِعِ السُّفَهاد،وَلا تَكُن مَهیناً تَحتَ کُلِّ اَحَدٍ،وَلا تَتَّكِلَنَّ عَلی

١- Tuhaf al-Uqul P ٣٠۴

كِفايَهِ اَحَدٍ، وَقِف عِندَ كُلَّ اَمرٍ حَتّى تَعرِفَ مَدخَلَهُ مِن مَخرجِهِ قَبلَ اَن تَقَعَ فيهِ فَتَندَم، وَاجعَل قَلبَکَ قَريباً تُشارِکُهُ، وَاجعَل عَمَلَکَ والِداً تَتَّبِعُهُ،وَاجعَل نَفسَکَ عَدُوّاً تُجاهِدُهُ،وَعارِيَهً تَرُدُّها، فِإنَّکَ قَد جُعِلتَ طَبيبَ نَفسِکَ وَعُرِفتَ آيَهَ الصَّحَّهِ،وَبُيِّنَ لَکَ الدّاءُ، وَدُلِتَ عَلىَ الدَّواءِ،فَانظُر قِيامَکَ عَلى نَفسِکَ. (تحف العقول ص۳۰۴)

۲۲. Who so ever starts a morning in a condition that he is worried apprehensive for something else than getting his neck free (from the Hell fire) so he has taken a great magnanimous thing easy light. And he has shown inclination asked his lord something insignificant vile. (Worldly material) And the one who cheats beguiles his brother belittles him has hostility towards him Allah will make the hell to be his abode. And the person who is jealous of a faithful, faith will dissolve disappear from his heart just as salt dissolves into the water. (۱)

۲۲- مَن اَصبَحَ مَهمُوماً لِسِوى فَکاکِ رَقَبَتِهِ فَقَد هَوَّنَ عَلَيهِ الجَليلَ، وَرَغِبَ مِن رَبِّهِ فى الرِّبحِ الحَقيرِ، وَمَن غَشَّ اَخاهُ وَحَقَّرَهُ وَناواهُ جَعَلَ اللهُ النّارَ مَأواهُ، وَمَن حَسَدَ مُؤمِناً انماثَ الإيمانُ فى قَلبِهِ کَما يَنماثُ المِلحُ فى الماءِ. (تحف العقول ص۳۰۲)

۲۳. Do not give away alms when the people are witnessing watching so that they may consider you a pious one so if you did that you have received your reward.

But if you gave it away (in a manner) that your left hand does not become aware of it when you give it by your right hand. So

---

۱- Tuhaf al-Uqul P۳۰۲

then the one (Allah) for whom you have given it away secretly, will give you it's reward remuneration in the presence of witnesses evidences on the day when not being (aware of the people about your almsgiving will not harm you. (Resurrection day). (۱)

۲۳- لا تَتَصَدَّق عَلى اَعيُنِ النّاسِ لِيُزَكوُّک،فاِنَّک اِن فَعَلتَ ذلِکَ فَقَد اِستَوفَيتَ اَجرَک،وَلكِن اِذا اَعطَيتَ بِيَمينِکَ فَلا تُطلِع عَلَيها شِمالَکَ،فاِنَّ الَّذى تَتَصَدَّقُ لَهُ سِرّاً يُجزيکَ عَلانيَةً عَلى رُؤُوسِ الأَشهادِ، فِى اليَومِ الَّذى لا يَضُرُّکَ اَن لا يُطلِعَ اَلنّاسَ عَلى صَدَقَتِکَ. (تحف العقول ص۳۰۵)

Some of the admonitions of Luqman (as) to his son say: 'Oh son, always be sober .۲۴ .gracious. And observe serenity grace in your life affairs

And be firm stabilize yourself in the affairs of your brothers (helping assisting them). So if you decide to achieve the honor glory of the world then shorten your avarice allurement from whatever is in the hands of the people, for, certainly the stations posts which the prophets the truthful came to achieve were on account of shortening (cutting off their avarice temptations. (۲)

۲۴- من مواعظ لقمان لابنه:

... يا بُنَىَّ الزِم نَفسَکَ التُّؤَدَهَ فى اُمورِکَ وَصَبِّر عَلى مَؤُونَاتِ الاِخوانِ نَفسَکَ فِاِن اَرَدتَ اَن تَجمَعَ عِزَّ الدُّنيا فَاقطَع طَمَعَکَ مِمّا فى اَيدِى النّاسِ فَاَنَّما بَلَغَ الاَنبياءُ وَالصَّدّيقُونَ ما بَلَغُوا بِقَطعِ طَمَعِهِم. بحارالانوار ج۱۳ ص۴۱۹-۴۲۰)

It is the obligatory right for all the Muslims who know us that each one of them .۲۵ presents his practices of the day night

---

Tuhaf al-Uqul. P ۳۰۵ -۱
Bihar ul-Anwar Vol. ۱۳, P۴۱۹/۴۲۰ -۲

to himself (gets it checked by himself) becomes an accountant checker for himself. So if he sees a good deed he must increase boost it up and if he sees a sin he must repent upon it, ask forgiveness from Allah, lest he should get disgraced dishonored on (the judgment day. (۱)

۲۵- حَقٌّ عَلى كُلِّ مُسلِمٍ يَعرِفُنا اَن يَعرِضَ عَمَلَهُ فى كُلِّ يَومٍ وَلَيلَهٍ عَلى نَفسِهِ، فَيَكُونَ مُحاسِبَ نَفسِهِ، فإن رَأى حَسَنَهً استَزادَ مِنها،وَاِن رَأى سَيِّئَهً استَغفَرَ مِنها، لِئَلّا يَخزى يَومَ القِيامَهِ. (تحف العقول ص۳۰۱)

۲۶. The one who deals with the people does not commit excess upon them talks to them does not tell lie. And makes promise does not break it, he is one of those whose slandering back biting is prohibited his forbearance fortitude is completed his justice (equity is exhibited evident one his brotherhood is obligatory binding upon others. (۲)

۲۶- مَن عامَلَ النّاسَ فَلَم يَظلِمهُم وَحَدَّثَهُم فَلَم يَكذِبهُم،وَوَعَدَهُم فَلَم يُخلِفهُم،كانَ مِمَّن حَرُمَت غِيبَتُهُ وكَمُلَت مُرُوءَتُهُ وَظَهَرَ عَدلُهُ وَوَجَبَت أُخُوَّتُهُ. (اصول كافى ج۲ باب المؤمن وعلاماته ص۲۳۹)

۲۷. Days are of three forms. There is a day which has passed on will never again, be sorted out found. And there is a day for the people which is required appropriate to be .valued esteemed

(And tomorrow, about which certainly they have hope aspiration. (۳)

۲۷- اَلاَيّامُ ثَلاثَهٌ:فَيَومٌ مَضى لا يُدرَكُ، وَيَومٌ النّاسُ فيهِ فَيَنبَغى اَن يَغتَنِمُوهُ،وَغَداً اِنَّما فى

۱- Tuhaf al-Uqul, P ۳۰۱

۲- Usool e Kafi Vol. ۲, P ۲۳۹, (chapter: The faithful his signs)

۳- Tuhaf al-Uqul P ۳۲۴

اَیدیهِم اَمَلُهُ. (تحف العقول ص۳۲۴)

Oh son of jundab! The one who depends trusts upon his practice gets perished.' .۲۸ And the one who dares to co mitt sins having surety certainty about the commiseration blessing of Allah does not get salvation. I said 'then who gets '?salvation

He said': The people who remain placed between hope fear as if their hearts are in (the claws of bird, with solicitude of reward the fear of chastisement. (۱)

۲۸- یـا ابنَ جُنـدب یَهلـکُ المُتَّکِلُ علی عَمَلِهِ وَلا یَنجُو المُجتَرئُ عَلَی الـذُّنُوبِ الواثِقُ بِرَحمَهِ اللهِ.قُلتُ: فَمَن یَنجُو؟ قالَ الَّذینَ هُم بَینَ الرَّجاءِ وَالخَوفِ،کأنَّ قُلُوبَهُم فی مِخلَبِ طائِرٍ شَوقاً اِلیَ الثَّوابِ وَخَوفاً مِنَ العَذابِ. (تحف العقول ص۳۰۲)

Goodness is just like its name (good, excellent) there is nothing superior superb .۲۹ than the goodness except its reward remuneration. And excellence virtue is a gilt from AlIal۱ to His servant. And it is not that who so ever loves to be fair good to people does it (as well). And it does not happen that all those inclined prone to it get the power succeed in doing it. And it is not so that all those who have the power limitation to practice perform it get permitted leave to perform it. So when Allah does a favor to a servant he gathers for him the inclination tendency of doing good the capacity power the permission. So then the

---

Tuhaf al-Uqul P ۳۰۲ -۱

(prosperity magnanimity gets completed for the goodness its doer... (۱)

۲۹- اَلمَعرُوفُ کَاسمِهِ،وَلَیسَ شَیءٌ اَفضَلَ مِنَ المَعرُوفِ اِلاّ ثَوَابُهُ، وَالمَعرُوفُ هَدِیَّهٌ مِنَ اللهِ اِلی عَبدِهِ، وَلَیسَ کُلُّ مَن یُحِبُّ اَن یَصنَعَ المَعرُوفَ اِلی النّاسِ یَصنَعُهُ،وَلا کُلُّ مَن رَغِبَ فیهِ یَقدِرُ عَلَیهِ، وَلا کُلُّ مَن یَقدِرُ عَلَیهِ یُؤذَنُ لَهُ فیهِ، فإذا مَنَّ اللهُ عَلَی العَبدِ جَمَعَ لَهُ الرَّغبَهَ فِی المَعرُوفِ وَالقُدرَه وَالإذنَ،فَهُناکَ تَمَّتِ السَّعادَهُ وَالکرامَهُ لِلطّالِبِ وَالمَطلُوبِ إلَیهِ. (بحار ج۷۸ ص۲۴۶)

The person who moves to fulfill the need of his brother (in faith) is similar to the .۳۰ runner between SAFA MARWA. And the one who fulfills (materializes) his need is like the person who wallowed rolled in to his (own) blood on the way course of Allah, on (the day of Bader uhud (battles). (۲)

۳۰- اَلما شی فی حاجَهِ اَخیهِ کَالسّاعِی بَینَ الصَّفا وَالمَروَهِ،وَقاضی حاجَتِهِ کَالمُتَشَحِّطِ بِدَمِهِ فی سَبیل اللهِ یَومَ بَدرٍ وَأُحُدٍ. (تحف العقول ص۳۰۳)

Allah bestowed His boons beneficence's upon a nation as generosity gifts. Then .۳۱ .they did not thank him for those, so, those turned into curse evil for them

And He involved entangled (as a test) a nation into afflictions calamities they (exercised patience so those (calamities) turned for them into beneficence's. (۳)

۳۱- اِنَّ اللهَ اَنعَمَ عَلَی قَومٍ بِالمَواهِبِ فَلَم یَشکُرُوهُ فَصارَت عَلَیهِم وَبالاً،وَابتَلی قَوماً بِالمَصائِبِ فَصَبَرُوا فَکانَت عَلَیهِم نِعمَهً. (بحارالانوار ج۷۸ ص۲۴۱)

Indeed when the sin is committed by a servant secretly, it does not harm but the .۳۲ one who commits it. Whereas, if it

---

۱- Bihar ul-Anwar Vol. ۷۸, P ۲۴۶

۲- Tuhaf al-Uqul, P ۳۰۳

۳- Bihar ul-Anwar, Vol. ۷۸, P ۲۴۱

is committed openly conspicuously a restraints is not put upon it then it harms the general public. (۱)

۳۲- اِنَّ المَصیَهَ اِذا عَمِلَ بِها العَبدُ سِرّاً لَم تَضُرَّ اِلّا عامِلَها وَاِذا عَمِلَ بِها عَلانِیَهً وَلَم یُغَیِّر عَلَیهِ اَضَرَّت بِالعامَّهِ. (قرب الاسناد ص۲۶)

۳۳. A man does not become proud hearted arrogant but for the self-abjection which he finds in his soul. (۲)

۳۳- ما مِن رَجُلٍ تَکَبَّرَ اَو تَجَبَّرَ اِلّا لِذِلَّهٍ وَجَدَها فی نَفسِهِ. (اصول کافی ج۲ ص۳۱۲)

۳۴. Be kind affectionate to your fathers (ancestors) your sons will treat you kindly nicely exhibit (be) modest to the women of other (people) they will treat your woman with modesty chastity. (۳)

۱. Running seven times between two Hill of Safwa Marwa in Mecca is a part of Hajj umra rituals this is also known as Sayee or the Effort.

۳۴- بِرُّوا آباءَکُم یَبِرُّکُم اَبناؤُکُم، وَعِفُّوا عَن نِساءِ النّاسِ تَعِفُّ نِساؤُکُم. (بحارالانوار ج۷۸ ص۲۴۲)

۳۵. Connect the blood kinship relations with the one who disconnect cuts off ties with you. And do grant to the one who deprives you. And do well to the person who does treat you bad. And salute to the one who abuses you. And treat him with justice the one who is cruel oppressive to you, just as you like to be forgiven. So keep the forgiveness remission of Allah in view. Do you not see that his sun shines (equally) over the pious one the transgressors, that his

---

۱- Qarb ul-Asnad, P ۲۶

۲- Usul-Al Kafi, Vol. ۲, P ۳۱۲

۳- Bihar ul-Anwar, Vol. ۲۷, P ۲۴۲

(rain showers pours down upon the pious ones the evil doers (equally)? (۱)

۳۵- صِل مِن قَطَعَکَ، وَاعطِ مَن حَرَمَکَ، وَاَحسِن اِلی مَن أَساءَ اِلَیکَ،وَسَلِّم عَلی مَن سَبَّکَ وَأَنصِف مَن خاصَمَکَ، وَاعفُ عَمَّن ظَلَمَکَ، کَما اَنَّکَ تُحِبُّ اَن یُعفی عَنکَ،فَاعتَبِر بِعَفوِاللهِ عَنکَ ،اَلا تَری اَنَّ شَمسَهُ اَشرَقَت عَلَی الأَبرارِ وَالفُجّارِ،وَاَنَّ مَطرَهُ یَنزِلُ عَلَی الصّالِحِینَ وَ الخاطِئینَ. (تحف العقول ص۳۰۵)

۳۶. Beware of three (kinds of) people. The dishonest the zaloom(۲) (the most oppressor, tyrant cruel) telltale. Because the dishonest (who) is committing dishonesty to your benefit will (tomorrow) commit dishonesty with you the one who is being cruel for your benefit will (tomorrow) commit excess oppression against you the person who culminates people, tells tales back bites people before you, will (tomorrow) back bite you. (۳)

۳۶- اِحذَر مِنَ النّاسِ ثَلاثَةً: الخائِنَ وَالظَّلُومَ وَالنَّمّامَ لِاَنَّ مَن خانَ لَکَ خانَکَ، وَمَن ظَلَمَ لَکَ سَیَظلِمُکَ، وَمَن نَمَّ اِلَیکَ سَیَنُمَّ عَلَیکَ. (تحف العقول ص۳۱۶)

۳۷. when the resurrection day will come Allah will resurrect a religious scholar a worshipper (devotee, votary) so when they (both) will stand before Allah it would be said to the adorer to start off toward the paradise to the scholar it would be said ', stop! Intercessor mediate for the people for the best training which you imparted upon them. '(۴)

۳۷- اِذا کانَ یَومَ القِیامَهِ بَعَثَ اللهُ العالِمَ وَالعابِدَ، فِاذا وَقَفا بَینَ یَدَیِ الله عَزَّوَجَلَّ قیلَ لِلعابِدِ : انطَلِق اِلی الجَنَّهِ وَقیلَ لِلعالِمِ قِف تَشَفَّع لِلنّاسِ بِحُسنِ تَأدیبِکَ لَهُم. (بحار ج۸

۱- Tuhaf al-Uqul. P ۳۰۵

۲- Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant." The terrifically tyrant cruel would be named zaloom in Arabic language, whereas any ordinal cruel person would be known zalim (cruel). Almosid, the Arabian-English dictionary, not finding a proper term against zaloom (the tyrant most) has referred it to zalim (the ordinal' cruel).

۳- Tuhaf al-Uqul P ۳۱۶

Bihar ul-Anwar Vol.۸. P ۵۶ -۴

۳۸. Two units of service offered by a married person is superior to seventy cycles of service offered by an unmarried one. (۱)

۳۸- رَکعَتانِ یُصَلِّیهِمَا مُتَزَوِّجٌ اَفضَلُ مِن سَبعینَ رَکعَهً یُصَلّیها غَیرُ مُتَزَوِّجٍ. (بحارالانوار ج۱۰۳ ص۲۱۹)

۳۹. Toiling laboring hard for one's family (wife children dependent) is like becoming the warrior of a holy war on the course of Allah. (۲)

۳۹- الکادُّ عَلی عِیالِهِ کَالمُجاهِدِ فی سَبیلِ اللهِ. (وسائل الشیعه ج۱۲ ص۴۳)

۴۰ . Our intercession mediation will not be won attained by that person who depreciates undervalues the services (prayers a Muslim offers five times a bay.) (۳)

۴۰- لا یَنالُ شَفاعَتنا مَن استَخَفَّ بِالصَّلاهِ. (فروع کافی ج۳ ص ۲۷۰)

The Ninth Infallible: Seventh Imam Musa Ibn Ja'far (as) and his forty discourses

point

The Seventh Imam: Imam Musa Kazim (as)

Name: Musa

Renowned Titles: Abd e Saleh, Kazim Babul Hawaij (The gateway of fulfilment of needs)

Sub Title: Abul Hassan, Abu Ibrahim

Father: Imam Ja'far Sadiq (as)

Mother: Hameeda Khatoon

Time of Birth: Sunday morning

Date of Birth: ۷th of Safar Year of Birth: ۱۲۸ Hijrah

Place of Birth: 'Abwa' a place between Mecca Medina.

Date of Martyrdom: ۲۵th of Rajab

Year of Martyrdom: ۱۸.۳ Hijrah

.(Place of Martyrdom: The Prison of Haroon Rashid in Baghdad (Iraq

Age: ۵۵ years

.Cause of Martyrdom: Poisoned by the order of Haroon

.Tomb: Kazemain, Near Baghdad

:The life duration

.(The First era before Imamate spread out from ۱۲۸ to ۱۴۸ Hijrah (۲۰ Years

The Second period following his Imamate from ۱۴۸ to ۱۸۳ Hijrah coincident with the ruler's hip periods of Mansoor Duwanaqi, Mahdi Abbasi Hadi Abbasi Haroon Ur Rashid. The most

---

Bihar ul-Anwar Vol. ۱۰۳, P ۲۱۹ -۱

Wasail ul-Shia Vol. ۱۲, P ۲۳ -۲

Undervaluing degrading the prayers would range from not offering it to offering it -۳ sluggishly, slackly, out of its time developing indifferent careless attitude towards it. .And not showing promptness, vigil suitable care in its performance

of his Imamate period was coincident with the era of Haroon, which stretched as long as ۲۳ year, ۲ month ۱۷ days. And Haroon was the fifth caliph of the Abbasade Dynasty .during whose period of rule the Imam mostly remained imprisoned

(Forty Traditions from Imam Musa Kazim (as

اربعون حدیثاً

عن الامام موسی الکاظم علیه السلام

I found the knowledge of people in four (things) firstly, that you know your lord .۱ (recognition of Allah) secondly that you know it as to what factors He made use of in creating you, thirdly that you know as to what does he want intend from you fourthly (that you learn what is it that will expell you from your religion. (۱)

۱- وَجدتُ عِلمَ النّاسِ فی أَربَعٍ :اوَّلُها أَن تَعرِفَ رَبَّکَ وَالثّانِیَهُ أَن تَعرِفَ ما صَنَعَ بِکَ، وَالثّالِثَهُ،أَن تعرِفَ ما أَرادَ مِنکَ ،وَالرّابِعَهُ أَن تَعرِفَ ما یُخرِجُکَ عَن دِینِکَ. (اعیان الشیعه (الطبع الجدید)ج۲ ص۹)

.Indeed, there are two arguments proofs from Allah for the people .۲

.The conspicuous apparent arguments .۱

The esoteric intrinsic argument (proof) Nonetheless, apparent authorities are the .۲ Prophets, apostles messengers the Imams (as) However, the esoteric (ones) so these (are the (human) intellects (minds). (۲)

۲- إِنَّ لِلّهِ عَلَی النّاسِ حُجَّتَینِ:حُجَّهً ظاهِرَهً، وَحُجّهباطِنَهً، فَأَمّا الظّاهِرَهُ فَالرُّسُلُ وَالأَنبیاءُ وَالأَئِمَّهُ عَلَیهِم السَّلامُ: وَأَمّا الباطِنَهُ فَألعُقُولُ. (بحارالانوار ج ۱ ص۱۳۷)

O, Hisham! Verily, Luqman said to his son ', adopt humility humbleness for the right .۳ (Allah) you will become the intellectual most of the people, Oh son! World is a deep .profound ocean

---

Ayan ush-Shia (the modem print) Vol. ۲. P ۹ -۱

Bihar ul-Anwar Vol. ١. P ١٣٧ -٢

Already lot many of the world creations have immersed sunk into it. So make Piety your ship in it (to sail out safely) make the faith it's cargo putting trust in Allah it's sails intellect (mind wits) it's sailor (guide captain) knowledge it's guide patience it's (passengers (on board). (۱)

۳- یا هِشامُ إنَّ لُقمانَ قالَ لِابنِهِ:«تَواضَع لِلحَقِّ تَکُن أعقَلَ النّاسِ. یابُنَیَّ إنَّ الدُّنیا بَحرٌ عَمیقٌ، قَد غَرِقَ فیهِ عالَمٌ کَثیرٌ فَلتَکُن سَفینَتُکَ فیها تَقوَی اللهِ وَحَشوُهَا الإیمانَ وَشِراعُهَا التَّوکُّلَ وَقَیِّمُهَا العَقلَ. وَدَلیلُهَا العِلمَ وَسُکّانُها الصَّبرَ». (تحف العقول ص۳۸۶)

Comprehend understand the religion of Allah, for jurisprudence is the key to vision .۴ the completion of worship the cause of reaching the lofty grades magnanimous .stations in the world here after

And the superiority magnanimity of jurisprudent over the adorer worshiper is like that of the superiority of sun to the stars. And Allah does not get pleased with (accept) any practice of that person who does not achieve the comprehension understanding of his (religion. (۲)

۴- تَفَقَّهُوا فی دینِ اللهِ فاِنَّ الفِقهَ مِفتاحُ البَصیرَهِ وَتَمامُ العِبادَهِ وَالسَّبَبُ اِلی المَنازِلِ الرَّفیعَهِ وَالرُّتَبِ الجَلیلَهِ فی الدّینِ وَالدُّنیا. وَفَضلُ الفَقیهِ عَلَی العابِدِ کَفَضلِ الشَّمسِ عَلَی الکَواکِبِ.وَمَن لَم یَتَفَقَّه فی دینِهِ لَم یَرضَ اللهُ لَهُ عَمَلاً. (بحارالانوار ج۷۸ ص۳۲۱)

Put in endeavor exercise effort that your time is scheduled into four hours (parts). .۵ An hour (part of it) for the supplication to Allah an hour (another part) of it

---

Tuhful-Aqool P ۳۸۶ -۱

Bihar ul-Anwar Vol. ۷۸. P ۳۲۱ -۲

for the affairs of economy livelihood still another hour (part of it) for social contacts with the brothers the persons of confidence who may let you learn your short comings faults they have a sincere interior (heart) for you.

And a part of it in which you enjoy the unforbidden lawful entertainments. And with this part of time you get the strength vigor for the (rest of) three other (parts of) times.) (۱)

۵- اِجتَهِدُوا فی أَن یَکُونَ زَمـانُکُم أَربَعَ ساعاتٍ: ساعَةً لِمُناجاهِ اللهِ، وَساعَةً لِأَمرِ المَعاشِ، وَساعَةً لِمُعاشَرَهِ الإخوانِ وَالثِّقاتِ الَّذینَ یُعَرِّفُونَکُم عُیُوبَکُم وَیُخلِصُونَ لَکُم فِی الباطِنِ، وَساعَةً تَخلُونَ فیها لِلَذّاتِکُم فی غَیرِ مُحَرَّمٍ وَبِهذِهِ السّاعَهِ تَقدِرُونَ عَلَی الثَّلاثِ ساعاتٍ. (تحف العقول ص۴۰۹)

۶. Oh Hisham! A man is not faithful till such time that he gets fearful, () hopeful. And he will not become fearful () hopeful unless until he becomes the conjuror doer of that which he fears hopes i.e. (He practices according to the requirement needs of the fear hope)). (۲)

۶- یا هِشامُ لا یَکُونُ الرَّجُلُ مُؤمِناً حَتّی یَکُونَ خائِفاً راجِیاً. وَلا یَکُونُ خائِفاً راجِیاً حَتّی یَکُونَ عامِلاً لِما یَخافُ وَیَرجُو. (تحف العقول ص۳۹۵)

۷. A man asked Imam Musa Kazim (as), “the holy war combat against which one of the enemies foes is more obligatory?'

The Imam (as) reflected ',The nearest of them to you those who are the most enemy doing most of harm to you their enmity be greatest severest

p: ۱۳۵

۱- Tuhful-Aqool. P ۴۰۹

۲- Tuhful-Aqool. P ۳۹۵

of all And their existence is with their closeness proximity to you, is most hidden (concealed from you. (۱)

۷- ... فَاَیُّ الأَ عداءِ اَوجَبُهُم مُجاهَدَةً؟ قالَ علیه السلام: اَقرَبُهُم اِلَیکَ وَاَعداهُم لَکَ وَاَضَرُّهُم بِکَ وَاَعظَمُهُم لَکَ عَداوَةً وَاَخفاهُم لَکَ شَخصاً مَعَ دُنُوِّه مِنکَ...

(بحارالانوار ج۷۸ ص۳۱۵)

۸. Indeed, the greatest biggest of all the people in worth value is the person who does not consider the world a station abode for himself moreover, there is no price worth of your bodies except the paradise, so, do not sell them without (achieving) it. (۲)

۸- اِنَّ اَعظَمَ النّاسِ قَدرًا: الَّذِی لا یَرَی الدُّنیا لِنَفسِهِ خَطَراً، اَما اِنَّ اَبدانَکُم لَیسَ لَها ثَمَنٌ اِلّاالجَنَّهَ،فَلا تَبیعوُها بِغَیرِها. (تحف العقول ص۳۸۹)

۹. Oh Hisham! Indeed the intelligent witful one does not converse with the person who, he is afraid, would contradict falsify him. And does not ask anything from a person who, he is afraid, would refuse him And he does not promise anyone a thing which he does not have the strength for, does not desire wish hope for a thing over which he may be reprimanded rebuked. And does not take steps towards anything about which he may be afraid that he would fail become feeble, from achieving it. (۳)

۹- یا هِشامُ اِنَّ العاقِلَ لا یُحَدِّثُ مَن یَخافُ تَکذیبَهُ. وَلا یَسأَلُ مَن یَخافُ مَنعَهُ. وَلا یَعِدُمالا یَقدِرُ عَلَیهِ. وَلا یَرجُوما یُعَنَّفُ بِرَجائِهِ. وَلا یَتَقَدَّمُ عَلی ما یَخافُ العَجزَ عَنهُ. (تحف العقول ص ۳۹۰)

۱۰. Bad

۱- Bihar ul-Anwar Vol. ۷۸, P ۳۱۵

۲- Tuhfool Aqool, P .۳۸۹

۳- Tuhful-Aqool, P .۳۹۰

is the person who has two faces two tongues (double cross hypocrite). He praises commends his brother (in faith) in his presence when he is absent him back bites slanders him. If he achieves (something) he gets jealous of him if he is afflicted he leaves abandons him. (Does not help him) (١)

١٠- بِئسَ العَبـدُ عَبـدٌ يَكُونُ ذاوَجهَين وَذَا لِسَانَين يُطرى اَخـاهُ اِذا شاهَـدَهُ وَيَأكُلُهُ اِذا غابَ عَنهُ اِن اُعطِىَ حَسَـدَهُ وَاِنِ ابتلى خَذَلَهُ. (تحف العقول ص٣٩٥) (بحار الانوار ج٧٨ ص ٣١٠)

١١. And faithful is the real brother of faithful although his parents may not have given birth to him (Biologically). Cursed is the one who accuses his brother, cursed is the one who plays trickery treachery with his brother. Cursed is the one who does not admonish advise his brother. Cursed is that one who back bites his brother. (٢)

١١- ... وَالمُـؤمِنُ أَخـو المُـؤمِنِ لأُمِّهِ وَأَبيهِ وَإِن لَم يَلِدهُ أَبُوهُ، مَلعُونٌ مَنِ اتَّهَمَ أَخـاهُ، مَلعُونٌ مَن غَشَّ أَخـاهُ، مَلعُونٌ مَن لَم يَنصَحِ أَخاهُ،مَلعُونٌ مَنِ اغتابَ أَخاهُ. (بحار الانوار ج٧٨ ص٣٣٣)

١٢. The one whose two days are equal is a looser. And the one whose last one of the two days is the evil one of those (two days) is a cursed person. And the person who does not observe any progress development in himself is a looser the one who is looser; death is better for him than life. (٣)

١٢- مَنِ استَوى يَوماهُ فَهُوَ مَغبُونٌ،وَمَن كانَ آخِرُ يَومَيهِ شَرَّهُما

١- Tuhful-Aqool, P .٣٩٥. Bihar ul-Anwar Vol. ٧٨, P .٣١٠

٢- Bihar ul-Anwar Vol. ٧٨, P .٣.٣.٣

٣- Bihar ul-Anwar Vol. ٧٨, P .٣٢٧

فَهُو مَلعُونٌ، وَمَن لَم يَعرِفِ الزِّيـادَهَ فى نَفسِهِ فَهُوَ فى نُقصانٍ، وَمَن كانَ إِلَى النُّقصانِ فَالمَوت خَيرٌ لَهُ مِنَ الحَياهِ. (بحار الانوار ج۷۸ ص۳۲۷)

The one who turns the light of his meditation thought, dark through the longevity .۱۳ plentifulness of hopes, evades erases the words of wisdom with his futile useless talks extinguishes puts off the light of lesson taking by the lustful desires of his ego (soul) so, it is like helping his passions in ruining his mind intellect. And that one whose (wits mind get dislodged both his religion world get corrupted ruined.(۱)

۱۳- مَن اَظلَمَ نُورَ فِكرِهِ بِطُولِ اَمَلِهِ وَمَحـا طَرائفَ حِكمَتِهِ بِفُضُولِ كَلاَمِهِ،وَأَطفَأَ نُورَ عِبرَتِهِ بِشَـهَواتِ نَفسِهِ فَكَأَنَّمـا اَعـانَ هواهُ عَلى هَدمِ عَقلِهِ ومن هدَمَ عَقلَهُ اَفسَدَ دِينَهُ ودُنياهُ. (تحف العقول ص۳۸۶)

The more people commit variant sins which were not in practice before (novel sins) .۱۴ .the more Allah creates calamities catastrophe's which they did not know before

۱۴- كُلّمـا أَحـدَثَ النّاسُ مِنَ الـذُّنُوبِ مـا لَم يَكُونُوا يَعلَمُونَ، أَحـدَثَ اللهُ لَهُم مِنَ البَلاءِ ما لَم يَكُونُوا يَعُـدّوُنَ. (بحارالانوار ج۷۸ ص۳۲۲)

Oh Hisham! If there be a walnut in your hand the people say it is a pearl (in your .۱۵ hand) this (saying of theirs) will not provide you any benefit where as you know that, .that is a walnut

And if there is a pearl in your hand people say 'it is a walnut', there would be no harm ,to you while you know that

p: ۱۳۸

(Tuhful-Aqool, P ۳۸۶ -۱

(that is a pearl. (۱

۱۵- يا هِشامُ لَو كانَ فى يَدِكَ جوزَهٌ وَقالَ النّاسُ[فى يَدِكَ]لُؤلُؤَهٌ ما كانَ يَنفَعُكَ وَأَنتَ تَعلَمُ أَنَّها جَوزَهٌ. وَلَو كانَ فى يَدِكَ لُؤلُؤهُ وَقالَ النّاسُ:إِنَّها جَوزَهٌ ما ضَرَّكَ وَأَنتَ تَعلَمُ أَنَّها لُؤلُؤَهٌ. (تحف العقول ص۳۸۶)

I inform you that the obligatory most right of your brother (in faith) is that you do .۱۶ not hide conceal anything, which is beneficial useful for his worldly affairs or affairs of (the hereafter, from him. (۲

۱۶- اُخبِرُكَ أَنَّ مِن اَوجَبِ حَقِّ اَخيكَ اَن لا تَكتُمَهُ شَيئاً يَنفَعُهُ لِأَمرِ دُنياهُ وَلِأَمرِ آخِرَتِهِ. (بحارالانوار ج۷۸ ص۳۲۹)

be cautious! Never at all be arrogant, for, the one who has a Misqal (unit of . ۱۷ (quantity) smallest amount of arrogance in his heart, will not enter the paradise. (۳

۱۷- اِيّاكَ وَالكِبرَ،فِإِنَّهُ لا يَدخُلُ الجَنَّهَ مَن كانَ فى قَلبِهِ مِثقالُ حَبَهٍ مِن كِبرٍ... (تحف العقول ص۳۹۶)

Oh Hisham! There is a proof logic for everything the proof of the intelligent person .۱۸ (is his meditation the proof of meditation is quietness.(۴

History is an evidence to the fact that human races have been practicing variant .۱ different kinds of sins opposing Allah's law in many ways. Quran describes the deviations of many nations the punishment awarded t۶ them. Such as the nations of lotus, Hood SALEH etc. Presently, even in this era, the different famines, diseases like aids. etc., earth quakes, floods, wars different shapes of tyranny in practice in many parts of the world is certainly a

---

۱- Tuhful-Aqool, P ۳۸۶

۲- Bihar ul-Anwar Vol. ۷۸, P ۳۲۹

۳- Tuhful-Aqool, P ۳۹۶

۴- Tuhful-Aqool, P ۳۸۶

.chastisement warning to humanity

۱۸- یا هِشامُ لِکُلِّ شَیءٍ دَلیلٌ وَدَلیلُ العاقِلِ اَلتَّفکُّرُ، وَدَلیلُ التَّفَکُّرِ الَصَّمتُ. (تحف العقول ص۳۸۶)

Oh Hisham! Christ Essa (as) said to his disciples ',And the small little sins are among .۱۹ the deceits trickeries of Satan. He makes them insignificant for you belittles them in .your eyes

So those (sins) get accumulated multiplied plenty in number thus encompassing (surrounding you. (۱

۱۹- یا هِشامُ اِنَّ المَسیحَ عَلَیهِ اَلسَّلامُ قالَ لِلحَوارِیّین:... وَاِنَّ صِغارَ الذُّنُوب ومُحَقَّراتِها مِن مَکائِدِ اِبلیسَ یُحَقِّرُها لَکُم ویُصَغِّرُها فی اَعیُنِکُم فَتجتمِعُ وَتَکثُرُ فَتُحیطُ بِکُم..)) (تحف العقول ص۳۹۲)

Allah has prohibited heaven for all the users of abusive obscene language. The .۲۰ shameless person, who does neither care about what he says nor what is said about (him. (Tuhaf al-Uqul P ۳۹۴

۲۰- اِنَّ اللهَ حَرَّمَ الجَنَّهَ عَلی کُلِّ فاحِشٍ بَذِیٍّ قَلیلِ الحَیاءِ لا یُبالِی ما قالَ وَلا ما قیلَ فیهِ. (حف العقول ص۳۹۴)

O Hisham! The wise person becomes contented with a little (share) from the world.۲۱ along with wisdom. And does not become satisfied contented with small portion of (wisdom with whole of the world. (۲

۲۱- یا هِشامُ إِنَّ العاقِلَ رَضِیَ بالدُّونِ مِنَ الدُّنیا مَعَ الحِکمَهِ، وَلَم یَرضَ بالدُّونِ مِنَ الحِکمَهِ مَعَ الدُّنیا. (تحف العقول /ص۳۷۵)

And so combat fight a holy war) against your ego so as to move it away from it's .۲۲ lust passions. Because indeed it is obligatory for you like waging holy war against your (enemy. (۳

۲۲- وَجاهِد نَفسَکَ لِتَرُدَّها عَن هَواها،فَإنَّهُ واجِبٌ

۱- Tuhaf al-Uqul, P ۳۹۲

۲- Tuhaf al-Uqul P ۳۸۷

Bihar ul-Anwar Vol. ۷۸, P ۳۱۵ -۳

عَلَیکَ کَجِهادِ عَدُوِّکَ. (بحار الانوار ج۷۸ ص۳۱۵)

۲۳. The one who restrains his anger from reaching people Allah stops chastisement from getting him on the dooms day. (۱)

۲۳- مَن کَفَّ غَضَبَهُ عَنِ النّاسِ کَفَّ اللهُ عَنهُ عَذابَ یَوم القِیامَهِ. (وسائل الشیعه، ج۱۱ ص۲۸۹)

۲۴. O, Hisham! Indeed cultivation growth takes shape in a soft, even land not in a rocky (barren) land. So similarly, wisdom grows develops in a humble heart does not grow in a proud, vain arrogant heart. (۲)

۲۴- یا هِشامُ إنَّ الزَّرعَ یَنبُتُ فِی السَّهلِ وَلا یَنبُتُ فِی الصَّفا. فَکَذلِکَ الحِکمَهُ تَعمُرُ فی قَلبِ المُتَواضِعِ وَلا تَعمُرُ فی قَلبِ المُتَکَبِّرِ الجَبّارِ. (تحف العقول ص۳۹۶)

۲۵. Do neither tell (promise) your soul about poverty nor longevity of age for the one who promises his soul about poverty commits stinginess miserliness the one who tells himself he would live long becomes greedy? (۳)

۲۵- لا تُحَدِّثُوا أَنفُسَکُم بِفَقرٍ وَلا بِطُولِ عُمرٍ، فَإِنَّهُ مَن حَدَّثَ نَفسَهُ بِالفَقرِ بَخِلَ، وَمَن حَدَّثَها بِطُولِ العُمرِ یَحرِصُ. (تحف اعقول ص ۴۱۰)

۲۶. Oh Hisham! If that (sustenance) which is sufficient for you renders you needless then the most meagre little of what is in the world can be sufficient for you. And if the limitations of sufficiency does not make you needless independent then there is nothing in the world which could make you needless. (۴)

۲۶- یا هِشامُ إن کانَ یُغنیکَ ما یَکیفکَ فَأَدنی ما فِی الدُّنیا یَکفیکَ، وَإن کانَ لا یُغنیکَ ما یَکفیکَ فَلَیسَ شَیءٌ مِنَ الدنیا یُغنیکَ. (تحف العقول

۱- Wasail ul-Shia, Vol. ۱۱, P ۲۸۹

۲- Tuhaf al-Uqul P ۳۹۶

۳- Tuhaf al-Uqul P ۴۱۰

۴- Tuhaf al-Uqul P ۳۸۷

ص۳۸۷)

(be careful cautious of joke, for, indeed that takes away the light of your faith. (۱ .۲۷

۲۷- اِیّاکَ وَالمِزاحَ فاِنّهُ یَذهَبُ بِنُورِ إیمانِکَ. (بحار الانوار ج۷۸ ص۳۲۱)

Oh Hisham! Patience upon isolation is the sign of mental powers. So who ever gets .۲۸ wits intellect from Allah withdraws from people of the world those inclined to loving it. And he gets attached inclined toward what lies with his lord. And Allah cheers him up .puts him at ease in desolation becomes his companion

And becomes the source of his wealth in poverty adversity that of his honor (reverence without his having a tribe. (۲

۲۸- یا هُشامٌ الصَّبرُ عَلی الوَحدهِ عَلامَهُ قُوَّهِ العَقلِ فَمَن عَقَلَ عَنِ اللهِ تَعالی اعتَزَلَ أَهلَ الدُّنیا وَالراغِبِینَ فِیها وَرَغِبَ فِیما عِندَ رَبِّهِ وَکانَ الله آنسَهُ فی الوَحشَهِ وصَاحِبَهُ فی الوَحدهِ وَغِناهُ فی العِیلَهِ وَمُعِّزَهُ فی غَیرِ عَشِیرَهٍ. (بحار الانوار ج۷۸ص۳۰۱)

The one who has not met inequity, oppression, anguish affliction would not have .۲۹ (any room for practicing favor. (He cannot be expected to favor the afflicted ones) (۳

۲۹- مَن لَم یَجِد لِلإسَاءَهِ مَضَصًا لَم یَکُن عِندَهُ للإحسَانِ مَوقِعٌ. (بحارالانوار ج۷۸ ص۳۳۳)

(There is nothing, seen by your eye. But it has a lesson in it. (۴ .۳۰

۳۰- ما مِن شیءٍ تَرَاهُ عَینَاکَ إلاّ وَفیهِ مَوعِظَهٌ. (بحارالانوار ج۷۸ ص۳۱۹)

Oh Hisham! The one who intends. to achieve self-sufficiency needlessness short of .۳۱ wealth, the comfort of heart from jealousy, the security of religion, so he must humbly

---

Bihar ul-Anwar Vol. ۷۸, P ۳۱۰ -۱

Bihar ul-Anwar Vol. ۷۸. P ۳۰۱ -۲

Bihar ul-Anwar Vol. ۷۸. P ۳۳۲ -۳

Bihar ul-Anwar Vol. ۷۸, P ۳۱۹ -۴

supplicate to Allah to complete mature his mind intellect, for, the one who becomes intellectual witful gets contented upon what (sustenance) suffices him. And the one who gets contented upon what is sufficient for him becomes needless self-sufficient.

The one who does not get contented upon what suffices him can definitely absolutely not reach the (state of) needlessness self-sufficiency. (۱)

۳۱- یا هِشامُ مَن أَرادَ الغِنی بِلامالٍ ،وَراحَهَ القَلبِ مِنَ الحَسَدِ،وَالسَّلامَهَ فِی الدِّینِ، فَلیَتَضَرَّع إِلَی اللهِ عَزَّوَجلَّ فی مَسأَلَتِهِ بِأَن یُکَمِّلَ عَقلَهُ، فَمَن عَقلَ قَنَعَ بِما یَکفیهِ، وَمَن قَنَعَ بِما یَکفیهِ استَغنی، وَمَن لَم یَقنَع بِمایَکفیهِ لَم یُدرِکِ الغِنی أَبَداً. (اصول الکافی ج۱ ص۱۸)

۳۲. Beware of not spending in (the course of) Allah's obedience otherwise, you spend twice on the way of Allah's disobedience (sin, transgression) (۲)

۳۲- إِیّاکَ أَن تَمنَعَ فی طاعَهِ اللهِ فَتُنفِقَ مِثلَیهِ فی مَعصِیَهِ اللهِ. (بحارالانوار ج۷۸ ص ۳۲۰)

۳۳. Oh Hisham! Indeed all the people see the stars but no one gets guided by them except those who know their (star's) courses stations.

And similarly you teach wisdom but nobody among you gets guided by it except the one who puts it into practice. (۳)

۳۳- یا هِشامُ اِنَّ کُلَّ النّاسِ یُبصِرُ النُّجومَ وَلکِن لا یَهتَدِی بِها اِلّا مَن یَعرِفُ مَجارِیَها وَمَنازِلَها وَکَذلِکَ اَنتُم تَدرُسُونَ الحِکمَهِ وَلکِن لا یَهتَدِی بِها مِنکُم اِلّا مَن عَمِلَ بِها. (تحف العقول ص۳۹۲)

۳۴. Kill in yourself the avarice temptation of achievement from creatures (people), since, avarice is the key to humility disgrace. (۴)

۳۴- وَأَمِتِ الطَّمَعَ مِنَ المَخلُوقینَ،

۱- Usool e Kafi. Vol. ۱, P ۱۸

۲- Bihar ul-Anwar Vol. ۷۸, P ۳۲۰

۳- Tuhaf al-Uqul P ۳۹۲

۴- Tuhaf al-Uqul P ۳۱۵

فَإنَّ الطَّمَعَ مِفتاحٌ لِلذُّلِّ... (بحارالانوار ج۷۸ ص۳۱۵)

۳۵. And know it that the word of wisdom is the lost thing of a faithful, so, it is binding upon, necessary for you to achieve knowledge learning. (۱)

۳۵- وَاعلَمُوا أَنَّ الكَلِمَةَ مِنَ الحِكمَةِ ضالَّةُ المُؤمِنِ فَعَلَيكُم بِالعِلمِ... (بحارالانوار ج۷۸ ص۳۰۹)

۳۶. The worst of the servants of Allah are those whose company is undesirable due to their obscene filthy language (false, futile dirty conversation) (۲)

۳۶- وَإنَّ شَرَّعِبادَ اللهِ مَن تَكرَهُ مُجالَسَتَهُ لِفُحشِهِ. (بحارالانوار ج۷۸ ص۳۱۰)

۳۷. The best things following knowing Allah which proximate nears a servant to Allah are service (prayers) nicety kindness to parents abandoning jealousy self-conceit, self-applause, pride, boasting. (۳)

۳۷- اَفضَل ما يَتَقَرَّبُ بِهِ العَبدُ إلَى اللهِ بعدَ اَلمَعرِفَهِ بِهِ:الصَّلاةُ وَبِرُّ الوَالِدَينِ وَتَركُ الحَسَدِ وَالعُجب وَالفَخرِ. (تحف العقول ص۳۹۱)

۳۸. O' Ishaml the one whose tongue becomes truthful his practice purifies. (۴)

۳۸- يا هِشامُ مَن صَدَقَ لِسانُهُ زَكَا عَمَلُهُ. (تحف العقول ص۳۸۸)

۳۹. And the person who seeks power leadership gets perished that one who enters into self-conceit self-applause gets annihilated. (۵)

۳۹- ...وَمَن طَلَبَ الرِّئاسَةَ هَلَكَ وَمَن دَخَلَهُ العُجبُ هَلَكَ. (تحف العقول ص۴۰۹)

۴۰. The one who squanders, wastes spends lavishly, the beneficence's blessings are abated, terminated cease to exist with him. (۶)

۴۰- مَن بَذَّرَ وَاسرَفَ زالَت عَنهُ انَّعمَهُ. (بحار الانوار ج۷۸ ص۳۲۷)

The Tenth Infallible: The Eighth Imam Ridha' (as) and his forty discourses

point

The Tenth Infallible: Imam Ridha' (as)

(Name: Ali Ibn Musa (as

'Renowned Title: Ridha

(Father and Mother: Imam Musa Ibn Ja'far (as) and Najma (as

Time Place of

p: ۱۴۴

Bihar ul-Anwar Vol. ۷۸, P ۳۰۹ -۱

Bihar ul-Anwar Vol. ۷۸, P ۳۱۰ -۲

Tuhaf al-Uqul P ۳۹۱ -۳

Tuhaf al-Uqul P ۳۸۸ -۴

Tufaf al-Uqul P ۴۰۹ -۵

Bihar ul-Anwar Vol. ۷۸, P ۳۲۷ -۶

.Birth: ١١th of Zilqaad year ١۴٨ Hijrah, in Medina

Time Place of Martyrdom: End of Safar, ٢٠٣ Hijrah at the age of ۵۵ Years was martyred through poisoning of mamoon (Abbassade caliph) in Sana bad nauqan (a Mohallah (.today site at Mashad Muqadas, (Islamic Republic of Iran

.Shrine: Mashad Muqaddas

.Life duration: in three segments.

.before Imamate (٣۵ Years), From ١۴٨ to ١٨٣ Hijrah .١

.after Imamate, ١٧ Years Residence in Medina .٢

And Three Years in Khorasan, the most Sensitive part of his political life was in this .٣ .period

He had only a single son Imam Jawad Who was seven years of age at the time of his .martyrdom

(Forty Traditions from Imam Ridha' (as

اربعون حديثا

عن الامام على الرضا عليه السلام

He who compares likens Allah to his creations is a polytheist the one who attributes .١ (something which has been forbidden for him is an infidel. (١

١- مَن شَبَّهَ اللّهَ بِخَلقِهِ فَهُو مُشرِكٌ، وَمَن نَسَبَ اِلَيهِ ما نَهى عَنهُ فَهُوَ كافِرٌ. (وسائل الشيعه ج١٨ ص۵۵٧)

Faith is to one grade superior sublime to Islam piety is one degree superior to faith .٢ certitude certainty is one step superior to faith nothing more elegant excellent than (certitude has been bestowed upon the sons of Adam (as) (٢

٢- إنَّ الايمانَ أَفضَلُ مِنَ الإِسلامَ بِدَرَجهٍ،وَالتَّقوى أَفضَلُ مِنَ الإيمانِ بِدَرَجهٍ، وَاليَقِينَ أَفضَلُ مِنَ الإيمانِ بِدَرَجهٍ وَلَم يُعطَ بَنُو آدَمَ أَفضَلَ مِنَ اليَقِينِ. (بحارالانوار ج٧٨ ص٣٣٨)

Faith has four pillars: Trusting relying upon Allah, contentment pleasure with the .۳ divine will, submittance to the

p: ۱۴۵

Wasail ul-Shia, Vol. ۱۸, P ۵۵۷ -۱

Bihar ul-Anwar Vol. ۷۸, P ۳۳۸ -۲

ordain ordinance of Allah, delegation turning over (the affairs) to Allah. i.e. (Total (submission reassignment to Allah). (۱)

۳- اَلإِيمانُ اَربَعَهُ اَركانٍ: اَلتَّوَكُّلُ عَلى اللهِ.وَالرِّضا بِقَضاءِ اللهِ، وَالتَّسلِيمُ لِأَمرِاللهِ، وَالتَّفويضُ إِلى اللهِ. (بحارالانوار ج۷۸ ص۳۳۸)

۴. And faith means performing discharging the obligatory duties avoiding the committing of forbidden acts faith, is the recognition knowing (Allah) through the heart admitting confessing through the tongue practicing through the parts of body ((Physically). (۲)

۴- وَالإِيمانُ اَداءُ الفَرائِضِ وَاجتِنابُ المَحارِمِ. وَالإِمانُ هُوَ مَعرِفَةٌ بِالقَلبِ وَإقرارٌ باللِّسانِ وَعَمَلٌ بِالأَركانِ. (تحف العقول ص۴۴۲)

۵. One day Imam Ridha' (as) mentioned Quran so he described the magnanimity glory of it's authority it's miracles saying, That is the firm cable of Allah firmest handhold the ideal model path, it guides leads toward paradise is the savior from the fire (of Hell). It does not corrode wear out by the passage flow of time. Moreover, it's continuous repetition recitation through the tongue does not devalue depreciate it. Since, it is not made to exist for a certain age period apart from other ages periods. Instead, it has been made a proof logic for all human beings. Falsehood does nether find passage in the front afore of it nor from it's back side. It has been descended (revealed) by Allah, (the all wise, all praise worthy. (۳)

۵- ذَكَر الرِّضا (ع) يَوماً القُرآنَ فَعَظَّمَ الحُجَّهَ فيهِ

۱- Bihar ul-Anwar Vol. ۷۸, P ۳۳۸

۲- Tuhaf al-Uqul P۴۲۲

۳- Bihar ul-Anwar Vol. ۹۲, P ۱۴

وَالآیَهَ المُعجِزَهَ فی نَظمِهِ، فَقالَ:

هوَحَبلُ اللهِ المَتینُ، وَعُروَتُهُ الوُثقی،وَطریقَتُهُ المُثلی، المُؤَدّی اِلَی الجَنَّهِ، وَالمُنجی مِنَ النّارِ ،لایخلق مِنَ الأَزمِنَهِ،وَلا یَغثّ عَلی الأَلسِنَهِ، لِأَنَّهُ لَم یُجعَل لِزَمانٍ دُونَ زَمانٍ،بَل جُعِلَ دَلیلَ البُرهانِ،وَحُجَّهً عَلی کُلِّ اِنسانٍ، لا یَأتِیهِ الباطِلُ مِن بَینِ یَدَیهِ، وَلا مِن خَلفِهِ تَنزیلٌ مِن حَکیمٍ حَمیدٍ. (بحارالانوار ج۹۲ ص۱۴)

۶. Rayyan says I said to Imam Ridha' (as), what do you say about Quran?' So he replied ', It is the speech of Allah, do not exceed move ahead of it do not seek guidance from other than it. Otherwise, you would go astray.' (۱)

۶- قُلتُ لِلرِّضا عَلَیهِ السَّلامُ:ما تَقُولُ فی القُرآنِ؟فَقالَ کَلامُ اللهِ لا تَتَجاوَزُوهُ،وَلا تَطلُبُوا الهُدی فی غَیرِهِ فَتَضِلُّوا. (بحارالانوار ج۹۲ ص۱۱۷)

۷. Indeed Imamate is the rein of religion the system of Muslims the righteousness' welfare of the world the honor glory of faithful's. Verily, Imamate is the growing ongoing root of Islam its elevated sublime branch. Services, alms, fasting, Hajj Jihad (the holy war) attain completion perfection the booty (tributes) alms gets plentiful abundant, the Allah's bounds, sanctions, ordinances get executed, the frontiers boundaries (of Islamic lands) get safe secure, through Imam. (۲)

۷- اِنَّ الاِمامَهَ زِمامُ الدّینِ، وَنِظامُ المُسلِمینَ ،وَصَلاحُ الدّنیا، وَعِزُّالمُؤمِنین، اِنَّ الاِمامَهَ اُسُّ الاِسلامِ النّامی،وَفَرعُهُ السّامِی،بِالاِمامِ تَمامُ الصَّلاهِ وَالزَّکوهِ وَالصِّیامِ وَالحَجِّ وَالجِهادِ،وَ تَوفیرُ الفَیءِ،وَالصَّدَقاتِ،وَاِمضاءُ الحُدودِ وَالأَحکامِ، وَمَنعُ الثُّغُورِ وَالأَطرافِ. (اصول الکافی ج۱ص ۲۰۰)

۸. Becoming a part of about the workers officials of sultan (king, ruler).

۱- Bihar ul-Anwar Vol. ۹۲, P ۱۱۷

۲- Usool al-Kafi , Vol. ۱ , P ۲۰۰

the officials of them providing of help assistance to them putting in endeavor to fulfill their needs requirements is the equivalent to infidelity. And looking intentionally purposely at them is one of the great sins which deems one fit to deserve the hell fire. ((۱

۸- « ... فی اَعمالِ السُّلطانِ»...: اَلـدُّخُولُ فی اَعمالِهِم، وَالعَونُ لَهُم وَالسَّعیُ فی حَوائِجِهِم عِـدیلُ الکُفرِ،وَالنَّظَرُ اِلَیهِم عَلی العَمدِ مِنَ الکَبائِرِ الَّتی یُستَحَقُّ بِهِ[بِهَا]النّارُ. (بحار الانوار ج۷۵ ص۳۷۴)

Allah may take pity be merciful to the servant who resurrects revives our affair so I .۹ said ', and how is it that your affair gets revived?' He responded ', by learning our (know ledges teaching them to the people.'(۲

The slightest thing or contact is looking intentionally at a person, even this is one or .۱ the great sins not to talk about helping the tyrants practically. So, those Muslims who strengthen solidify the foundations or their aggression tyranny make their abode in .the hell, must as per this tradition avoid such activities

۹- رَحِمَ اللهُ عَبداً أَحیَاء اَمرَنا (قُلتُ): وَکَیفَ یُحیی اَمرَکُم؟ قالَ:یَتَعَّلَمُ عُلُومَنا وَیُعَلِّمُها النّاسَ. (وسائل الشیعه ج۱۸ ص۱۰۲)

A faithful will not become (real) faithful till such time he acquires three qualities: A .۱۰ way of Allah's treatment (sunnan Allah) a prophet's rule a rule of his saint. However, the Allah's treatment is the concealing of his secret. Allah said

عالم الغیب... فلا یظهر علی غیبه احداً الا من ارتضی من رسول.

!The knower of the unseen

p: ۱۴۸

Bihar ul-Anwar Vol. ۷۵, P ۳۷۴ -۱

Wasail ul-Shia, Vol. ۱۸, P ۱۰۲ -۲

So he does not reveal his secret to any. Except to him whom he chooses as an apostle.' Moreover, the Sunnah rule of the Prophet (S) is conciliation with the people. .So Allah commanded the Prophet (S) to conciliate with the masses saying

خذا العفو وامر بالمعروف

Take to forgiveness enjoin good.' Never the less, the rule of his saint is 'Exercising (patience endurance in (the times of) adversities poverty apprehensions.' (۱)

۱۰- لاـ يَكُونُ الْمُؤمِنُ مُؤمِناً حَتّى يَكُونَ فيهِ ثَلاثُ خِصالٍ: سُنَّةٌ مِن رَبِّهِ وَسُنَّةٌ مِن نَبِيِّهِ، وَسُنَّةٌ مِن وَلِيِّهِ فَأَمَّا السُّنَّةُ مِن رَبِّهِ فَكِتمانُ سِرِّهِ، قالَ اللهُ عَزَّوَجَلَّ ((عالِمُ الغَيبِ فَلا يُظهِرُ على غَيبِهِ أَحَداً* اِلّا مَنِ ارتَضى مِن رَسُولٍ)) وَاَمَّا السُّنَّةُ مِن نَبِيِّهِ فَمُداراهُ النّاسِ فَإِنَّ اللهَ عَزَّوَجَلَّ أَمرَ نَبِيَّهُ صَلّى اللهُ عَلَيهِ وَالِهِ بِمُداراه النّاسِ، فَقالَ: ((خُذِ العَفوَ وَأمُر بِالعُرفِ)) وَأَمَّا السُّنَّةُ مِن وَلِيِّهِ فَالصَّبرُ فِى البَأساءِ وَالضَّرّاءِ.

(اصول الكافى ج۲ ص۲۴۱)

The intellect of a Muslim man does not mature complete till he has ten qualities: ۱..۱۱ Benevolence benefaction be expected hoped from him. ۲. And people be secure peaceful from his evil doing. ۳. He considers the small amount of benefaction from others as abundant plentiful. ۴. And takes plenty of his own benevolence goodness to be a meagre amount of it. ۵. He does not get tired exhausted by the demands requirement asked to be fulfilled. ۶. He does not get fatigued restless from seeking knowledge for all the length of

---

Usool al-Kafi. Vol. ۲, P ۲۴۱ -۱

his life. ٧. He loves poverty more than the plentifulness affluence, on the course of Allah. ٨. And he loves disgrace abjectness on the way of Allah more than the honour .on the course of His enemy. ٩. And anonymity is more liked by him than fame

Then he (S) said. ', The tenth one what is the tenth? The person asked him (S) what that is?' Imam (as) reflected ', He does not see a person but that he says 'He is better (more pious than myself.' (1)

١١-لاـ يَتِمُّ عَقلُ امرِئٍ مُسلِمٍ حَتّى تَكُونَ فيهِ عَشرُخِصالٍ:أَلخَيرُ مِنهُ مَأمُولٌ وَالشَّرُّمِنهُ مَأمُونٌ،يَستَكثِرُ قَليلَ الخَيرِمِن غَيرِهِ، وَيَستَقِلُّ كَثيرَ الخَيرِ مِن نَفسِهِ، لاـ يَسأَمُ مِن طَلَبِ الحَوائِجِ إِلَيهِ، وَلايَملُّ مِن طَلَبِ العِلمِ طُولَ دَهرِهِ، اَلفَقرُ فِى اللهِ اَحَبُّ اِلَيهِ مِنَ الغِنى، وَالذُّلُّ فِى اللهِ اَحَبُّ اِلَيهِ مِنَ العِزِّ فى عَدُوِّهِ، وَالخُمُولُ أَشهى اِلَيهِ مِنَ الشُّهرَهِ، ثُمَّ قالَ عليه السلام: اَلعاشِرَهُ،قيلَ لَهُ:ماهِىَ؟قالَ عليه السلام: لا يرى اَحداً اِلّا قالَ:هُوَ خَيرٌ مِنّي وَاَتقى. (بحارالانوار ج٧٨ ص٣٣٦)

He who takes himself to account gets benefitted the one who gets negligent . ١٢ careless about himself bears loss. And the one who fears (Allah) becomes peaceful. And that one who takes lesson becomes most clear sighted discerning. And he who becomes most clear sighted understands he who understands comprehends (becomes knowledgeable informed. (2)

١٢- مَن حاسَبَ نَفسَهُ رَبِحَ، وَمَن غَفَلَ عَنها خَسِرَ،وَمَن خافَ أَمِنَ،وَمَن اعتَبَرَ أَبصَرَ وَمَن أبصَرَفَهِمَ، وَمِن فَهِمَ عَلِمَ. (بحارالانوار ج٧٨ ص٣٥٢)

,' (A person asked Imam Ridha’ (as .١٣

1- Bihar ul-Anwar Vol. ٧٨, P ٣٣٦

2- Bihar ul-Anwar Vol. ٧٨, P ٣٥٢

'?who are the best of servants

So he responded ',Those men that when they perform good deed they become glad when they perform a bad deed they ask the forgiveness (of Allah) when they are granted they thank (for it). And while they get afflicted grieved they exercise patience. (And when they get enraged angry they forgive. (Overlook. other faults). (۱)

۱۳- وسُئِلَ عَن خِيارِ العِبادِ،فَقالَ (ع): اَلَّذينَ اِذا اَحسَنُوا استَبشَرُوا وَاِذا آساء وا استَغفَرُوا: وَاِذَا أُعطُوا شَكَرُوا،وَاِذا بتُلُوا صَبَرُوا، وَاِذا غَضِبُوا عَفوا. (تحف العقول ص۴۴۵)

And avoiding the cardinal grave sins these are murdering killing the soul that Allah .۱۴ has forbidden And committing adultery, stealing drinking (wine) opposing (annoying) the parents, running away fleeing the battle front (in Jihad). misappropriating eating the wealth of orphan oppressively excessively, eating the carrion (flesh of dead creature) drinking blood taking meat of pig (pork) unnecessarily eating the meat of animals which are slaughtered without Allah's name being taken at the time of .slaughtering them

And eating (taking) interest after the clear cut ordain the illicit forbidden (wealth), the arrow shuffling gambling, diminishing reducing in measures weights accusing the chaste (virtuous) women sodomy giving of false witness disappointment with the commiseration of Allah considering oneself safe from the plan of Allah. (Fearlessness from Allah's plan) dismay from the blessing commiseration of Allah helping

---

۱- Tuhful-Aqool, P ۴۴۵

assisting the aggressors tyrants reliance trust upon them. And I taking false oath retention of rights without being hard up telling lie. And pride arrogance spending lavishly wasting squandering (of resources) dishonesty depreciating belittling Hajj combating standing up against the saints of Allah. And involvement remaining busy with diversion play (sensuality libidinous pleasures) and insisting upon committing (sins. (۱)

۱۴- ... وَاجتِنابُ الكَبائِرِ وَهِيَ قَتلُ النَّفسِ الَّتى حَرَّمَ اللّهُ تَعالى. وَالزِّنا وَالسَّرِقَهُ وَشُربُ الخَمرِ، وَعُقُوقُ الوالِدَينِ، وَالفَرارُ مِن الزَّحفِ وَأَكلُ مالِ اليَتيمِ ظُلماً، وَأكلُ المَيتِهِ وَالدَّمِ وَلَحمِ الخِنزيرِ وَما أُهِلَّ لِغَيرِ اللهِ بِهِ مِن غَيرِ ضَرُورَهٍ، وَأكلُ الرِّبوا بَعدَ البَيِّنَهِ، وَالسُّحت، وَالمَيسِرُ وَالقِمارُ، وَالبَخسُ فِى المِكيالِ وَالميزانِ، وَقَذفُ المُحصَناتِ وَاللِّواطُ، وَشَهادَهُ الزُّورِ وَاليَأسُ مِن رَوحِ اللهِ ،وَالأَمنُ مِن مَكرِ اللهِ وَالقُنوُطُ مِن رَحمَهِ اللهِ وَمَعُونَهُ الظّالِمينَ وَالرُّكُونُ إلَيهِم وَاليَمينُ الغَموسُ وَحَبسُ الحُقُوقِ مِن غَيرِ العُسرَهِ، وَالكَذِبُ وَالكِبرُ وَالإسرافُ وَالتَّبذِيرُ،وَالخِيانَهُ، وَالإستِخافُ بِالحَجِّ، وَالمُحارَبَهُ لِأَولِياءِ اللهِ تَعالى وَالإشتِغالُ بِالمَلاهى، وَالإِصرارُ عَلى الذُّنُوبِ. (عيون الخبار الرضا (ع) ج۲ ص۱۲۷)

There are some grades of self-conceit. One among them is that the evil acts of a .۱۵ servant gets decorated to him he takes them for good deeds boasts gluts about them considers them as nice acts performed by him. And one of them is that a servant acquires faith belief upon Allah then boasts of a favor conferred upon Allah, whereas, (Allah has done him a favor in it. (۲)

۱۵- لِلعُجبِ دَرَجاتٌ:

p: ۱۵۲

Aoyun Akhbar Ur Reza (as) Vol. ۲, P ۱۲۷ -۱

Bihar ul-Anwar Vol. ۷۸, P ۳۳۶ -۲

مِنها أَن يُزَيَّنَ لِلعَبدِ سُوءُ عَمَلِهِ فَيَراهُ حَسَناً فَيُعجِبُهُ وَيَحسِبُ أَنه يُحسِنُ صُنعاً. وَمِنها أَن يُؤمِنَ العَبدُ بِرَبِّهِ فَيَمُنَ عَلى اللهِ وَلِلّهِ المِنَّةُ عَلَيه فيه. (بحارالانوار ج۷۸ ص۳۳۶)

Had Allah not frightened people by paradise hell even then it would have been .۱۶ obligatory for them to obey Him not commit His disobedience because of His favors kindnesses upon them. And His granting them the beneficence's to start with, without .any of their rights

۱۶- لَو لَم يَخُوِّفِ اللهُ النّاسَ بِجَنَّةٍ وَنارٍ لَكانَ الواجِبُ عَلَيهِم اَن يُطِيعُوهُ وَلا يَعصُوهُ لِتَفضُّلِهِ عَلَيهِم وَاِحسانِهِ اِلَيهِم، وَما بَدَأَهُم بِهِ مِن انعامِهِ الذى ما استَحَقُّوهُ.

(بحارالانوار ج ۷۱ ص۱۷۴)

If it is asked why people were ordered to fast? It would be answered so that they .۱۷ may know the trouble of hunger thirst thus get the idea about the poverty (hunger and thirst) of the Hereafter. And the fast keeper may get humbled, belittled, humiliated, destitute, indigent (More over) they may get the reward of Allah be patient forbearing in the wake of the (trouble) they face from hunger thirst with knowing of Allah sincerity. So fasting will be the cause of their getting reward. Moreover, this will .bring about the control of lustful desires and become the admonition in this world

And make them submit to the performance offering of what has been made .obligatory for them guides them to (the affairs of) Here after

None the less, they by keeping fast do understand comprehend the severances

extremity the amount of hardships miseries that the poor afflicted ones have to bear in this world. So they give away the obligatory amounts which Allah has made (obligation for them to payout of their wealth. (۱)

۱۷- فَاِن قالَ ظِمَ اُمِرُوابِالصَّوم؟ قيلَ:لِكَى يَعرِفُوا اَلَمَ الجُوعِ وَالعَطش،فَيستَدِلُّوا عَلى فَقرِ الاخِرَه،وَلِيَكُونَ الصّائِمُ خاشِعاً،ذَليلاً مُستكينا مَأجُوراً مُحتَسِباً عارِفاً صابِراً لِما اَصابَهُ مِنَ الجُوعِ وَالعَطَشِ، فَيَستوجِبُ الثَّوابَ.مَعَ ما فيهِ مِن الإكسارِ عَنِ الشَّهَواتِ،وَلِيَكُونَ ذلِكَ واعِظاً لَهُم فى العاجِلِ وَرائِضاً لَهُم عَلَى اَداءِ كَلَّفَهُم وَدَليلاً فى الآجِلِ،وَلِيَعرِفُوا شِدَّةَ مَبلَغِ ذلِكَ عَلى اَهلِ الفَقرِ وَالمَسكَنَهِ فى الدُّنيا،فَيُؤَدُّوا اِلَيهِم ما اَفتَرَضَ اللهُ تَعالَى لَهُم فِى اَموالِهِم... (بحارالانوار ج۹۶ ص ۳۷۰)

۱۸. The Jamat prayers (the collective assembly prayers) have only been made so that the sincerity, oneness of Allah the adoring worshipping of Allah gets obvious, known, apparent common. Because, the show of it will complete the proof of the oneness of Allah to the people of East west. And will make the hypocrite the one who has disrespecting attitude, humble respectful to something which is the cause of admitting acknowledging the apparent of Islam the submission to it. And to the effect that the witnesses of people upon the Islam (being Muslim) of each other becomes lawful possible. Moreover, it becomes the (cause of) cooperation co. working of them upon good acts piety their taking distance from plenty number of evil acts forbidden (by Allah. (۲)

۱۸- اِنَّما جُعِلَتِ الجَماعَهُ لِئَلّايَكُونَ الاِخلاصُ

۱- Bihar ul-Anwar Vol. ۹۶, P ۳۷۰

۲- Ayan Akhbar Er Reza, Vol. ۲, P ۱۰۹, Alhayat Vol. I. P ۲۳۳

وَالتَّوحیدُ وَالاِسلامُ وَالعِبادَهُ لِلّهِ اِلاّ ظاهِراً مَکشُوفاً مَشهُوراً.لِأَنَّ فِی اِظهارِهِ حُجَهً عَلی اَهلِ الشَّرقِ وَالغَربِ لِلّهِ وَحدَهُ. وَلِیَکونَ المُنافِقُ وَالمُستَخِفُّ مُؤَدِّیاً لِما اَقَرَّبِهِ بِظاهِرِ الاِسلامِ وَالمُراقَبِهِ وَلِتَکُونَ شَهادَاتُ الناسِ بِالاِسلامِ بَعضِهِم لِبَعضٍ جائِزَهً مُمکِنَهً،مَعَ ما فیهِ مِنَ المُساعدَهِ عَلی البِرِّوَا التَّقوی، وَالزَّجرِ عَن کَثیرٍ مِن مَعاصی اللهِ عَزَّوَجَلَّ. (عیون الخبارالرضا ج۲ ص۱۰۹)الحیاه ج۱ ص۲۳۳

۱۹. Indeed Allah has commanded three things (in Quran) which are in proximate with three others. He ordered the prayers alms. So the one who offers prayer does not pay alms, his service is not accepted from him.

And He ordered His thanks giving with that of the parents. So the one who does not thank his parent has not thanked Allah. And He commanded fear of Allah connecting with the kinship. So the one who does not connect with the blood relations is not afraid of Allah. (۱)

۱۹-إِنَّ اللهَ عَزَّوَجَلَّ أَمَرَ بِثَلاثَهٍ مَقرُونٍ بِها ثَلاثَهٌ اُخری،أَمَرَ بِالصَّلاهِ وَالزَّکوهِ، فَمَن صَلّی وَلَم یُزَّکِ لَم یَقبَل مِنهُ صَلوتهُ،وَأَمَرَ بِالشُّکرِلَهُ وَلِلوالِدَین، فَمَن لَم یَشکُروالِدَیهِ لم یَشکُرالله،وَ أَمرَ بِاتِّقاءِ اللهِ وَصِلَهِ الرَّحِمِ فَمَن لَم یَصِل رَحِمَهُ لَم یَتّقِ اللهَ عَزَّوَجَلَّ. (عیون الخبارالرضا (ع) ج۱ ص۲۵۸)

۲۰. Do not let the good deeds Ijtehad endeavor in worship go, depending trusting upon the love of the Muhammad (S) house hold. (۲)

۲۰- لا تَدَعُوا العَمَلَ الصّالِحَ وَالاِجتِهادَ فی العِبادَهِ اتّکا لاًّعَلی حُبَّ آلِ مُحَمَّدٍ (ص). (بحارالانوار ج۷۸ ص۳۴۷)

۲۱. Be careful of greed jealousy, since, these (vices) have perished the previous nations. And beware of stinginess because it is

---

۱- Ayan Akhbar Er Reza Vol. ۱, P ۲۵۸)

۲- Bihar ul-Anwar Vol. ۷۸. P ۳۴۷

.a calamity which will not be found in a free man a faithful

(This (vice) is against controversial to faith. (۱

۲۱- اِیّاکُم وَالحِرصَ وَالحَسَدَ فَاِنَّهُما اَهلَکا الأُمَمَ السّالِفَه، وَاِیّاکُم وَالبُخلَ فَاِنَّها عاهَهٌ لا تَکُونُ فِی حُرٍّ وَلا مُؤمِنٍ، اِنَّها خِلافُ الإِیمان. (بحارالانوار ج۷۸ ص۳۴۶)

Silence is a door among the doors of wisdom. Indeed, silence begets attracts love it .۲۲ (is the proof of all the beneficence's.(۲

۲۲- اَلصَّمتُ بابٌ مِن اَبوابِ الحِکمَهِ،اِنَّ لصَّمتَ یُکسِبُ المَحَبَّهَ، اِنَّهُ دَلیلٌ عَلی کُلِّ خَیرٍ . (بحارالانوار ج۷۸ ص۳۳۵)

Behave with the friend humbly with the enemy carefully the general people, with .۲۳ (smiling blooming face. (۳

۲۳- إصحَب... الصَّدیقَ بِالتَّواضُعِ،وَالعَدُوَّ بِالتَّحَرُّزِ، وَالعامَّهَ بِالبِشرِ. (بحارالانوار ج۷۸ ص۳۵۵)

Allah dislikes futile (useless) talk squandering the wealth much begging (asking .۲۴ (things). (۴

۲۴- اِنَّ اللهَ یبقضُ القِیلَ وَالقالَ وَاِضاعَهَ المالِ وَکَثرَه السُّئوالِ. (بحارالانوار ج۷۸ ص۳۳۵)

The miser does not have any comfort so does the jealous not have any joy felicity .۲۵ the (kings) (rulers) do not have faithfulness trust worthiness the liar does not have any (manhood (forbearance). (۵

۲۵- لَیسَ لِبَخیلٍ راحَهٌ. وَلا لِحَسُودٍ لَذَّهٌ وَلا لِمُلُوکٍ وَفاءٌ، وَلا لِکَذُوبٍ مُرُوَّهٌ.

(بحارالانوار ج۷۸ ص۳۴۵)

The secret cause of service's (prayers) is that prayer is the confession of the .۲۶ lordship of Allah negating all kinds of partners plurality for him. And standing before the omnipotent, with humility, humbleness, the confession (of sins) begging forgiveness of the previous sins. And placing the face on dust five times

۱- Bihar ul-Anwar Vol. ۷۸. P ۳۴۶

۲- Bihar ul-Anwar Vol. ۷۸. P ۳۳۵

۳- Bihar ul-Anwar Vol. ۷۸, P ۳۵۵

۴- Bihar ul-Anwar Vol. ۷۸. P ۳۳۵

۵- Bihar ul-Anwar Vol. ۷۸. P ۳۴۵

a day as (sign of) honoring confession of His greatness. And service's (prayers) is the cause of remembering Him taking distance from the arrogance neglectfulness. Prayers become the cause of humility, submissiveness humbleness (toward Allah) the eagerness, heedfulness enthusiasm regarding the desire of enhancement of material spiritual progress (both in the world here after). Moreover, prayers makes a man engaged constantly in the remembrance of Allah both day night so that he must not forget his lord, master, Administrator creator, since, forgetfulness will become the cause of rebel ion. Man while offering prayer stays in the presence of his lord in the state of His remembrance this very condition constrains stops him from sins and (constrains refrains him from many kinds of corruptions. (1)

۲۶- عِلَّهُ الصَّلاهِ اَنَّها اِقرارٌ بِالُّربُوبِيَّهِ لِلّهِ عَزَّوَجَلَّ، وَخَلعُ الأَنداد، وَقِيامٌ بَينَ يَدَى الجَبّارِ جَلَّ لَهُ بِالذُّلِّ وَالمَسكَنهِ وَالخُضُوعِ وَالاِعتِرافِ، وَالطَّلَبُ لِلاِقالَهِ مِن سالِفِ الذُّنُوبِ ،وَوَضعُ الوَجهَ عَلَى الاَرضِ كُلَّ يومٍ خمسَ مَرّاتٍ اعظاماً لِلّهِ عَزَّوَجلَّ،وَأَن يَكُونَ ذاكِراً غيرَ ناسٍ وَلا بَطِرٍ، وَيَكُونَ خاشِعاً مُتَذَلِّلاً راغِباً طالِباً لِلزّيادَهِ فى الدّينِ وَالدُّنيا مَعَ ما فِيهِ مِنَ الاِنزِجارِ وَالمُداوَمَهِ عَلى ذِكرِ اللهِ عَزَّوَجَلَّ بِاللَّيلِ وَالنَّهارِلِئَلّايَنسى العَبدُ سَيِّدَهُ وَمُدَبِّرَهُ وَخالِقَهُ فَيَبطَرَ وَيَطغى وَيَكُونَ فى ذِكرِهِ لِرَبِّهِ وَقِيامِهِ بَينَ يَدَيهِ زاجِراً لَهُ مِنَ المَعاصِى وَمانِعاً مِن اَنواعِ الفَسادِ . (بحارالانوار ج۸۲ ص۲۶۱)

۲۷. And parsimony avarice makes the honor (of man) spotted (dishonors disgraces him) the love of (worldly materials) causes grief's involvements in

---

۱- Bihar ul-Anwar Vol. ۸۲, P ۲۶۱

problems. And the best most value able of virtues is doing good (to others) providing shelter refuge to those afflicted fulfilling the hope of the person having hope from (you. (۱)

۲۷- ... وَالبُخلُ يُمَزِّقُ العِرضَ، وَالحُبُّ داعِی المَكارِهِ، وَأَجَلُّ الخَلائِقِ وَاَكرَمُها اصطِناعُ المَعرُوفِ، وَاِغاثَهُ المَلهُوفِ، وَتَحقِيقُ اَمَلِ الآمِلِ. (بحارالانوار ج۷۸ ص۳۵۷)

۲۸. (Do not acquire adopt the company of drinker do not salute him. (۲)

۲۸- لا تُجالِس شارِبَ الخَمرِ وَلا تُسَلِّم عَلَيهِ. (بحارالانوار ج۶۶ ص۴۹۱)

۲۹. Allah forbade the drinking of wine, since, it causes corruption, disturbance, intoxication of the minds of its drinker this becomes the cause of his refusing denying of Allah uttering obnoxious language about HIM His Prophets. And becomes the cause of all the sins including murdering accusing falsely chaste woman of adultery committing adultery lessening of abstinence refraining from forbidden deeds (sins). So this is the reason of it that all the drinks which intoxicate are prohibited forbidden. (Since these drinks too have the same negative results which the wine has got. (۳)

۲۹- حَرَّمَ اللهُ الخَمرَ لِما فيما مِنَ الفَسادِ وَمِن تَغييرِ عُقُولِ شارِبِيها وَحَملِها اِيّاهُم عَلى اِنكارِ اللهِ عَزَّوَجَلَّ وَالفِريَهِ عَلَيهِ وَعَلى رُسُلِهِ وَسايِرِ ما يَكُونُ مِنهُم مِنَ الفِسادِ وَالقَتلِ وَالقَذفِ وَالزِّنا وَقِلَّهِ الاِ حتِجازِ مِن شَیءٍ مِنَ المَحارِمِ فَبِذلِكَ قَضَينا عَلى كُلِّ مُسكِرٍمِنَ الأَشرِبَهِ أَنَّهُ حَرامٌ مُحَرَّمٌ لِاَنَّهُ يَأتِی مِن عاقِبَتِها ما يَأتی مِن عاقِبَهِ الخَمرِ... (وسائل الشيعه ج۱۷ ص۲۶۲)

۳۰. Seven things short of seven other things are making

۱- Bihar ul-Anwar Vol. ۷۸, P ۳۷۵

۲- Bihar ul-Anwar Vol. ۶۶, P ۴۹۱

۳- Wasail ush-Shia, Vol. ۱۷, P ۲۲

as if) a mockery. The one who repents through his tongue but he is not ashamed at) his heart, has cut a joke with himself. And the one who asks Allah succor does not put in effort has mocked himself. And the person who asks for foresightedness does not be careful so he has made a mockery with himself. And the one who asks paradise from Allah does not be patient over the hardships calamities has made a fun of himself. And the man who ask the refuge of Allah from hell fire does not abandon the lusts of the world has made a joke with himself. And the one who exercises remembrance of Allah does not get prepared set his foot ahead towards meeting HIM (has cut a joke with himself. (۱)

۳۰- سَبعَهُ أشياءٍ بِغَيرِ سَبعَهِ أَشياءٍ مِنَ الإستِهزاءِ:مَنِ استَغفَرَ بِلِسانِهِ وَلَم يَندَم بِقَلبِهِ فَقَدِ استَهزَأ بِنَفسِهِ. وَمَن سَألَ اللهَ التّوفيقَ وَلَم يَجتَهِد فَقَدِ استَهزَأ بِنَفسِهِ. وَمَنِ استَحزَمَ وَلَم يَحذَر فَقَدِ استَهزَأ بِنَفسِهِ.وَمَن سَأَلَ اللهَ الجَنَّهَ وَلَم يَصبِر عَلَى الشّدائِدِ فَقَدِ استَهزَأ بِنَفسِهِ. وَمَن تَعَوَّذَ بِاللهِ مِن النّارِ وَلَم يَترُك شَهَواتِ الدُّنيا فَقَدِ استَهزَأ بِنَفسِهِ. وَمَن ذَكَرَ اللهَ وَلَم يَستَبِق إلى لِقائِهِ فَقَدِ استَهزَأ بِنَفسِهِ. (بحارالانوار ج۷۸ ص۳۵۶)

Get connected to your kinship although it may be means of a drinking water. And .۳۱ (the supreme superb kind of connecting with the kinship is to avoid annoying them. (۲)

۳۱- صِل رَحِمَکَ وَلَو بِشربَهٍ مِن ماءٍ،وَ اَفضَلُ ماتُوصَلُ بِهِ الرَّحِم کَفُّ الأَذى عَنها. (بحارالانوار ج۷۸ ص۳۳۸)

Give alms although .۳۲

Bihar ul-Anwar Vol. ۷۸, P ۳۵۶, Note: Six objects have been mentioned here instead of -۱ .seven

Bihar ul-Anwar Vol. ۷۸, P ۳۳۸ -۲

with a small amount of a thing because indeed all that is intended for the sake of Allah; although those may be meagre small yet becomes great, magnanimous by (virtue of the righteousness purity of intention. (۱

۳۲- تَصَدَّق بِالشَّیء وَاِن قلَّ،فَاِنَّ کُلَّ شَیءٍ یُرادُ بِهِ الله، وَاِن قلَّ بَعدَ اَن تصدُقَ النِّیَّهُ فِیهِ عَظیمٌ... (وسائل الشیعه ج۱ ص۸۷)

۳۳. The one who happens to meet a poor Muslim salutes him against the way he salutes a wealthy person shall meet Allah on the resurrection day in a way that He will (be angry with him. (۲

۳۳- مَن لِقیَ فَقیراً مُسلِماً فَسَلَّمَ عَلَیهِ خِلافَ سَلامِهِ عَلی الغَنیّ لَقِیَ الله عَزَّوَجلَّ یومَ القِیامَهِ وَهُوَ عَلَیهِ غَضبانٌ. (وسائل الشیعه ج۸ ص۴۴۲)

۳۴. (Meet see each other so that you get friendlier with each other. (۳

۳۴- تَزَاوَرُوا تَحَابُّوا.... (بحارالانوار ج۷۸ ص۳۴۷)

۳۵. (The one who repents upon the sins is like the one who does not have a sin. (۴

۳۵- اَلتَّائِبُ مِنَ الذَّنبِ کَمَن لا ذَنبَ لَهُ. (بحارالانوار ج۶ ص۲۱)

۳۶. (Cleanliness is from the morality character of Prophets. (۵

۳۶- مِن أَخلاقِ الأَنبیاءِ التَّنَظُّفُ. (بحارالانوار ج ۷۸۰ ص۳۳۵)

۳۷. (The best wealth is the one by which the honor of man is protected. (۶

۳۷- اَفضَلُ المالِ ما وُقیَ بِهِ العِرضُ. (بحارالانوارج۷۸ ص۳۵۲)

۳۸. The weapon of the Prophets is essential for you. When asked 'What is the weapon (of Prophets'. He said 'supplication!' (۷

۳۸- عَلَیکُم بِسِلاحِ الأَنبیاءِ«فَقِیلَ:وَماسِلاحُ الأَنبیاءِ؟» قالَ:الدُّعاءُ. (اصول الکافی ج۲ ص۴۶۸)

۳۹. Be the mercy of Allah upon you, know it that Allah has forbidden

۱- Wasail ush-Shia, Vol. ۱. P ۸۷

۲- Wasail ush-Shia, Vol. ۸, P ۴۴۲

۳- Bihar ul-Anwar Vol. ۷۸, P ۳۴۷

۴- Bihar ul-Anwar Vol. ۶, P ۲۱

۵- Bihar ul-Anwar Vol. ۷۸, P ۳۳۵

۶- Bihar ul-Anwar Vol. ۷۸, P ۳۵۲

۷- Usool al-Kafi, Vol. ۱, P ۴۶۸

all (forms of) gambling ordained the servants to avoid it named it dirt (contamination) .((in His Book, Quran

And said, 'The dirt (filth) is the activity of satan so avoid it. Such as playing with chess (Back gammons other forms of gambling. And backgammons is worse than chess. (١)

٣٩- وَاعلَم يَرحَمُكَ اللهُ تَبارَكَ وَتَعالى نَهى عَن جَميعِ القِمارِ وَاَمَرَ العِبادَ بِالاِجتِنابِ مِنها وَسَمّاها رِجساً فَقالَ«رِجسٌ مِن عَمَلِ الشَّيطانِ فَاجتَنِبُوهُ» مِثلُ اللَّعبِ بِالشَّطرَنجِ وَالنَّردِ وَغَيرِهِما مِنَ القمارِ وَالنَّردُ اَشَرُّمِنَ الشَّطرَنجِ. (متدرك الوسائل ج٢ ص٤٣٦)

(The superior most mind is the man's recognition of his self. (٢) .۴٠

٤٠- أَفضَلُ العَقلِ مَعرِفَةُ الإنسانِ نَفسَهُ. (بحارالانوار ج٧٨ ص٣٥٢)

The Eleventh Infallible: The Ninth Imam Jawad (as) and his forty discourses

point

(Eleventh Infallible Imam Jawad (as

Name: Mohammed

(Renouned Title: Jawad, Taqi (as

Sub Title: Abu Ja'far

(Father and Mother: Imam Ridha' (as) and Khaizrun (as

Time Place of Birth: ١٠th of Rajab ١٩٣ Hijrah in Medina Time Place of: End of Ziqadah

Martyrdom: Year ٢٢٠ lunar Hijrah at the age of ٢٥ years by the effect of Poison given to him by the order of Motasim Abbasi through Umul Fazl (his wife) the daughter of .Mamoon

.Martyred at Baghdad

Tomb: City of Kazmain near Baghdad. Life Duration: Two parts

Seven years before Imaate .١

Years after commencments of Imamate coincident with the Government of two ۱۷ .۲
.Taghoots (devils) Mamoon Motasim the seventh Eight Abbasade caliphs

.His active Imamate Started at the age of seven he was martyred at ۲۵

(Forty Discourses from Imam Muhammad Taqi (as

اربعون حدیثاً

عن الامام محمد التقی علیه السلام

The one who trusts upon Allah, He shows him pleasure -۱

p: ۱۶۱

Mustadral Al Wasail Vol. ۲, P ۴۳۶ -۱

Bihar ul-Anwar Vol. ۷۸, P ۳۵۲ -۲

felicity (makes him happy). And the one who depends upon Allah, He suffices the matters of his life. And the trust upon Allah is a fort where in nobody except a .trustworthy faithful gets accommodated placed

And trust in Allah is the salvation from all evils safety from all the enemies. And religion is the source of honor, knowledge is treasure. And silence is a light. And the apex .climax of abstinence is avoiding sin. temperance and fear of God

.(And there is no destruction for religion such as innovation (heresy

And there is nothing most spoiling decaying for man than greed. And the people (matters) are corrected set right by the ruler. And the supplication moves away ((deviates) the calamities disasters. (۱

۱- مَن وَثِقَ بِـالله أَراهُ السُّرُورَ، وَمَن تَوَكَّل عَلَيهِ كَفـاهُ الأُمُورَ، وَالثِّقه بِالله حِصنٌ لايَتَحَصَّنُ فيهِ إلّا مُؤمِن أَمِين وَالتَّوكُّلُ عَلَى اللهِ نَجاهٌ مِن كُلِّ سُوءٍ وَحِرزٌ مِن كُلِّ عَدُوٍّ، وَالدِّينُ عِزٌّ، وَالعِلمُ كَنزٌ، وَالصَّمتُ نُورٌ، وَغايَهُ الزُّهدِ الوَرَعُ، وَلا هَدمَ لِلّدينِ مِثلَ البِدَعِ، وَلا اَفسَدَ لِلرَّجلِ مِنَ الطَّمَعِ، وَبِالرّاعى تَصلَحُ الرَّعِيَّهُ وَبِالدُّعاءِ تُصرَفُ البَليَّهُ... (اعيان الشيعه طبع الجديد ج۲ ص۳۵)

۲ . The one who makes a transgressor hopeful, the least of his punishment is (deprivation. (۲

۲- مَن أَمَّل فاجِراً كانَ أَدنى عُقُوبَتِهِ الحِرمانُ. (إحقاق الحق ج۱۲ ص۴۳۶)

۳ . Allah revealed to some of the Prophets: Nevertheless, your piety in the World .makes you easy comfortable

Moreover, you're disconnecting from the world turning toward me makes you honorable by me. But have you ever

---

۱- Ayan ush-Shia (modem print) Vol. ۴, P ۳۵

۲- Ehqaq ul-HaqqVol. ۱۲, P ۴۳۶

(made anyone your enemy for me. And made a friend for me? (I.e. for my sake)? (۱)

۳- اَوحی اللهُ اِلی بَعضِ الأنبِیاءِ: اَمّا زُهدُکَ فِی الدُّنیا فَتُعَجِّلُکَ الرّاحه،وَاَمّا انقِطاعُکَ اِلَیَّ فَیُعَزِّزُکَ بِی، وَلکِن هَل عادَیتَ لی عَدُوّاً وَوالَیتَ لی وَلِیّاً؟ (تحف العقول ص۴۵۶)

۴. The person who is present (sees) witnesses a matter dislikes it is like the one who is absent about it (hasn't witnessed it) the person who is absent (at the occurrence) of a matter is pleased approves it is like someone who has witnessed. (Was present while (it occurred). (۲)

۴- مَن شَهِدَ أَمراً فَکَرِهَهُ کانَ کَمَن غابَ عَنهُ، وَمَن غابَ عَن أَمرٍ فَرَضِیَهُ کانَ کَمَن شَهِدَهُ. (تحف القول ص۴۵۶)

۵. (If the ignorant keeps silent, people would not differ. (۳)

۵- لَو سَکَتَ الجاهِلُ مَا اختَلَفَ النّاسُ. (احقاق الحق ج۲ ص۴۳۲)

۶. It is sufficient for a man's being dishonest that he becomes the trustee of dishonest (ones. (۴)

۶- کَفی بِالمَرءِ خِیانَةً أَن یَکُونَ أَمیناً لِلخَوَنَهِ. (اعیان الشیعه (الطبع الجدید) ج۲ ص۳۶)

۷. The one who lends ear to a speaker he has worshiped him. So if the speaker is from Allah's side (speaks the word of Allah) then he has adorned Allah and if the speaker is (speaking from the tongue of Satan then he has worshiped Satan. (۵)

۷- مَن أَصغی إِلی ناطِقٍ فَقَد عَبَدَهُ،فَإن کانَ النّاطِقُ عَنِ اللهِ فَقَد عَبَدَ اللهَ،وَ إن کانَ النّاطِقُ یَنطِقُ عَن لِسانِ إِبلیسَ فَقَد عَبَدَ إِبلیسَ. (تحف العقول ص۴۵۶)

۸. Delaying repentance is a deception prolonging the period before making

---

۱- Tuhaf al-Uqul P ۴۵۶

۲- Tuhaf al-Uqul P ۴۵۶

۳- Ehqaq ul-Haqq, Vol. ۱۲, P ۴۳۲

۴- Ayan ush-Shia New Edmon Vol. ۲, P ۳۶

Tuhaf al-Uqul P ۴۵۶ -۵

repentance is an amazingly wandering. And adducing pretexts making excuses before Allah is an annihilation. And insisting upon sin is being (considering oneself) safe from the scheme of Allah. And no one ever thinks himself safe from the scheme of Allah except the community of losers. (۱)

۸- تَأخِيرُ التَّوبَهِ اغتِرارٌ.وَطُولُ التَّسويفِ حَيرَهٌ.وَالاِ عِتلالُ عَلَى اللهِ هَلَكَهٌ، وَالاِصـرارُ عَلى الذَّنبِ أَمنٌ لِمَكرِ اللهِ «وَلا يَأمَنُ مَكرَ اللهِ إلاّ القَومُ الخاسِرُونَ». (تحف العقول ص۴۵۶)

۹. The beneficence's benevolences of Allah do not become great (abundant) for a person except it that the needs of the people toward him become greater (in number) so the one who does not bear (the burden of) those needs, puts his beneficence's into annihilation. (۲)

۹- ما عَظُمَت نِعَمُ اللهِ عَلى أَحَدٍ إلاّ عَظُمَت إِلَيهِ حَوائِجُ النّاسِ، فَمَن لَم يَحتَمِل تِلكَ المَؤُونَهَ عَرَّضَ تِلكَ النِّعمَهَ لِلزَّوالِ. (احقاق الحق ج۱۲ ص۴۲۸)

۱۰. Four qualities assist one upon practicing, health wealth knowledge divine grace. (۳)

۱۰- أَربَعُ خِصالٍ تُعِينُ المَرءَ عَلَى العَمَلِ: الصِّحَّهُ وَالغِنى وَالعِلمُ وَالتَّوفيقُ. (احقاق الحق ج۱۲ ص۴۳۶)

۱۱. Do know that you are not away from the sight of Allah, So see to it that in what condition you are living (sinfulness or piety). (۴)

۱۱- وَاعلَم أَنَّکَ لَن تَخلُوَمِن عَينِ اللهِ،فَانظُر كَيفَ تَكُونُ. (تحف العقول ص۴۵۵)

۱۲. The one who commits aggression tyranny the one who helps him upon it the one who is pleased over it, are all party participants in it. (۵)

۱۲- أَلعامِلُ بِالظُّلمِ وَالمُعِينُ عَلَيهِ وَالرّاضِى شُرَكاءُ. (احقاق الحق ج۱۲

۱- Tuhaf al-Uqul P ۴۵۶

۲- Ehqaq ul-Haqq, Vol. ۱۲, P ۴۲۸

۳- Ehqaq ul-Haqq, Vol. ۱۲, P ۴۳۶

۴- Tuhaf al-Uqul P ۴۵۵

Ehqaq ul-Haqq, Vol. ۱۲, P ۴۳۲ -۵

۱۳. The person who gets wealthy by Allah's (help) people will be needy towards him the one who guards himself against Allah's forbidden acts people will love him. (۱)

۱۳- مَن استَغنی بِاللهِ افتَقَرَ النّاسُ إلَیهِ، وَمَن اتَّقی اللهَ أحَبَّهُ النّاسُ. (احقاق الحق ج۱۲ ص۴۲۹)

۱۴- ثَوابُ النّاسِ بَعدَ الثَوابِ اللهِ، وَرِضَا النّاسِ بَعدَ رِضَا اللهِ. (بحارالانوار ج۷۸ ص۳۶۰)

۱۵. Trust in Allah is the price of every valuable commodity the stairs to every lofty place. (۲)

۱۵- أَلثِّقَةُ بِاللهِ تَعالی ثَمَنٌ لِکُلِّ عالٍ،وَسُلَّمٌ إلی کُلِّ عالٍ. (بحارالانوار ج۷۸ ص۳۶۴)

۱۶. How does he, whose guardian is Allah, get perished? And how can he, who is being pursued by Allah, get salvation. (۳)

۱۶- کَیفَ یُضَیَّعُ مَنِ اللهُ کافِلُهُ؟ وَکَیفَ یَنجُو مَنِ اللهُ طالِبُهُ؟ (احقاق الحق ج۱۲ ص۴۳۶)

۱۷. Indeed, we do not find access to the love of Allah except by facing the enmity of lot many people. (۴)

۱۷- اِنّا لا تَنالُ مَحَبَّهَ اللهِ اِلّا بِبُغضِ کَثیرٍمِنَ النّاسِ. (بحارالانوار ج۷۸ ص۳۶۳)

۱۸. And forbearance is the dress of scholar so do not get yourself dressed off, it. (۵)

۱۸- وَالحِلمُ لِباسُ العالِمِ فَلا تَعرَیَنَّ مِنهُ. (بحارالانوار ج۷۸ ص۳۶۳)

۱۹. And if the scholars conceal hide their admonition inside themselves seeing the spiritually dead gone astray they do not revive give life guide them then they are dishonest in their interiors. (۶)

۱۹- وَالعُلَماُء فی اَنفُسِهِم خَانَهٌ إن کَتَمُوا النَّصیحَهَ،إن رَأَواتائِهاً ضالاً لا یَهدُونَهُ،أَومَیّتاً لا یُحیُونَهُ. (بحارالانوار ج۷۸ ص۳۶۱)

۲۰. So I commend you to have fear of Allah (guarding against sins) since, there lies

۱- Ehqaq ul-Haqq, Vol. ۱۲, P ۴۲۹

۲- Bihar ul-Anwar Vol. ۷۸, P ۳۶۴

۳- Ehqaq ul Haqq, Vol. ۱۲, P ۴۳۶

۴- Bihar ul-Anwar Vol. ۷۸, P ۳۶۳)

۵- Bihar ul-Anwar Vol. ۷۸, P ۳۶۲)

۶- Bihar ul-Anwar Vol. ۷۸, P ۳۶۱)

in it the safety security from perishing annihilation. And it is beneficial in confrontation change of circumstances. Allah (SWT) sustains that thing for man in which he is driven away by his mind through his virtue of piety. And enlightens the darkness, blindness, ignorance of His servant's mind by his piety. And saved Noah his companions in the arc (ship) by through piety. And saved Saleh his companions from the lightening those having patience are saved secured by piety. (۱)

۲۰- ...فَإنّی أُوصِیکَ بِتقوَی اللهِ، فَإنَّ فیهَا السَّلامَهَ مِنَ التَّلَفِ، وَالغَنیمَهَ فِی المُنقَلَبِ، إنَّ اللهَ عَزَّوَجَلَّ یَقی بِالتَّقوی عَنِ العَبدِها عَزَبَ عَنهُ عَقلُهُ، وَیُجلی بِالتَّقوی عَنهُ عَماهُ وَجَهلَهُ وَبِاتَّقوی نَجاه نُوحٌ وَمَن مَعَهُ فِی السَّفینَهِ،وَصالِحٌ وَمَن مَعَهُ مِنَ الصّاعِقَهِ، وَبِالتَّقوی فازَ الصّابِرُونَ... (بحارالانوار ج۷۸ ص۳۵۸)

۲۱. Beware of the company of evil person since he is like a sword which is apparently beautiful looking it's effect is bad (in spilling blood on the way of falsehood.) (۲)

۲۱- إیّاکَ وَمُصاحَبَهَ الشِّرّیرِ، فَإنَّهُ کَالسَّیفِ یَحسُنُ مَنظَرُهُ وَیَقبُحُ أَثَرُهُ. (بحار ج۷۸ ص۳۶۴)

۲۲. The one who conceals the (way of) prosperity progress from you has done enmity to you. (۳)

۲۲- قَد عاداکَ مَن سَتَرَعَنکَ الرُّشدَ اتِّباعاً لِمَا تَهواهُ. (بحار ج۷۸ ص۳۶۴)

۲۳. The honor of faithful lies in his needless from the people. (۴)

۲۳- عِزُّالمُؤمِنِ فی غِناهُ عَنِ النّاسِ. (بحار ج۷۸ ص۳۶۵)

۲۴. The one who acts without knowledge destroys ruins more than rectifies. (۵)

۲۴- مَن عَمِلَ عَلی غَیرِ عِلمٍ، ما یُفسِدُ أَکثَرُ مِمّا یُصلِحُ. (بحار

۱- Bihar ul-Anwar Vol. ۷۸, P ۳۵۸)

۲- Bihar ul-Anwar Vol. ۷۸, P ۳۶۴

۳- Bihar ul-Anwar Vol. ۷۸, P ۳۶۴

۴- Bihar ul-Anwar Vol. ۷۸, P ۳۶۵

۵- Bihar ul-Anwar Vol. ۷۸, P ۳۶۴

ج۷۸ ص۳۶۴)

The one who obeys his lustful desire passions has helped his enemy reach .۲۵ ((achieve) his wish. (۱)

۲۵- مَن أطاعَ هَواهُ أَعطى عَدُوَّهُ مُناهُ. (بحار ج۷۸ ص۳۶۴)

.The faithful needs three qualities, the grace succor of Allah .۲۶

And an admonition preacher of his own interior. And accepting the word of the one (who admonishes him. (۲)

۲۶- أَلمُؤمِنُ يَحتاجُ إِلی ثَلاثِ خِصالٍ:تَوفيق مِنَ اللهِ،وَواعِظٍ مِن نَفسِهِ، وَقَبُولٍ مِمَّن يَنصَحُهُ. (بحار ج۷۸ ص۳۵۸)

Modesty is the decoration of poverty thanksgiving is the decoration of ambience .۲۷ wealth. And patience endurance is the ornament decoration of calamity distress. And humility is the decoration of lineage. And eloquence is the decoration of speech; committing to memory is the decoration of tradition. And bowing the shoulders is the decoration of knowledge. And the decency good morale is the decoration of mind. And smiling face is the decoration of munificence generosity. And not boasting of doing favor is the decoration of good deed. And humility is the decoration of service. And spending less is the decoration of contentment. And abandoning the meaningless (unnecessary things is the decoration of abstention fear of Allah. (۳)

۲۷- أَلعفافُ زينَتُهُ الفَقرِ، وَالشُّكرُ زينَةُ الغِنی، وَالصَّبرُ زينَهُ البَلاءِوَالتَّواضُعُ زينَهُ الحَسَبِ، وَالفَصاحَهُ زينَهُ الكَلامِ وَالحِفظُ زينَهُ الرِّوايَهِ، وَخَفضُ الجَناحِ زِينَهُ العِلمِ. وَحُسنُ الأَدَبِ زينَهُ العَقلِ،وَبَسطُ الوَجهِ زينَهُ الكَرَمِ، وَتَركُ المَنِ زِينَهُ المَعرُوفِ، وَالخُشُوعُ زِينَهُالصَّلاهِ، وَالتَّقلُّلُ زِينَهُ القَناعَهِ، وَتَركُ مالا يَعنی زِينَهُ الوَرَعِ. (احقاق الحق ج۱۲ ص۴۳۴)

Be firm so as to .۲۸

Bihar ul-Anwar Vol. ۷۸, P ۳۶۴ -۱

Bihar ul-Anwar Vol. ۷۸, P ۳۵۸ -۲

Ahqaq ul-HaqqVol. ۱۲, P ۴۳۴ -۳

(reach the goal or get neared to it. (۱

۲۸- اِتَّئد تُصِب أَو تَكَد. (بحار ج۷۸ ص۳۶۴)

Indeed the trustworthy reliable brothers are the provisions reshositores for each .۲۹ (other. (۲

۲۹- إِنَّ إِخوانَ الثِّقهِ ذَخائِرُ،بَعضُهُم لِبَعضٍ. (بحار ج۷۸ ص۳۶۲)

The supply of enhancement abundance (of beneficence) from Allah does not get .۳۰ (cut off till the thanksgiving of servants gets disconnected. (۳

۳۰-لا يَنقَطِعُ المَزيدُ مِنَ اللهِ حَتّى يَنقَطِعَ الشُّكرُ مِنَ العِبادَ. (تحف العقول ص۴۵۷)

The people of good deeds are needier towards practicing them then those who .۳۱ have the need of them. Because they (good doers) have the reward, pride memories of those deeds for themselves to their credit. So the man who performs a good deed (first of all it's, benefit reaches his own self. (۴

۳۱- أَهلُ المَعرُوفِ إِلَى اصطِناعِهِ أَحوَجُ مِن أَهلِ الحاجَهِ إِلَيهِ،لِأَنَّ لَهُم أَجرَهُم وَفَخرَهُ وَذِكرَهُ،فَمَا اصطَنَعَ الرَّجُلُ مِن مَعرُوفٍ فَإِنَّما يَبدَأ فيهِ بِنَفسِهِ. (احقاق الحق ج۱۲ ص۴۳۷)

There are three (acts, which make the servants reach the good pleasure approval .۳۲ of Allah

.Plentifulness of repentance .۱

.Soft natured forbearance .۲

.Abundance of alms giving .۳

.And there are three acts the doer of which does not repent

.Not making hurry .۱

.Taking advice .۲

(Trusting Allah while making decision.(۵ .۳

۳۲- ثَلاثُ یَبلُغنَ بِالعَبدِ رِضوانَ اللهِ تَعالی: کَثرَهُ الاِستِغفارِ، وَلِینُ الجانِبِ، وَکَثرَهُ الصَّدَقَهِ. وَثَلاثُ مَن کُنَّ فیهِ لَم یَندَم: تَرکُ العَجَلَهِ وَالمَشورَه، وَالتَّوکُّلُ عَلَی اللهِ عِندَ العَزمِ. (احقاق الحق ج۱۲ ص۴۳۸)

۳۳. The person who abandons conciliation with people so the undesirable (gloom (misery, distress) gets nearer to him. (۶)

۳۳- مَن

۱- Bihar ul-Anwar Vol. ۷۸, P ۳۶۴

۲- Bihar ul-Anwar Vol. ۷۸, P ۳۶۲

۳- Tuhaf al-Uqul, P ۴۵۷

۴- Ehqaq ul-HaqqVol. ۱۲, P ۴۳۷

۵- Ehqaq ul-Haqq, Vol. ۱۲, P ۴۳۸

۶- Bihar ul-Anwar Vol. ۷۸, P .۳۶۴

هَجَرَ المُدارَهَ قارَبَهُ المَكرُوهُ. (بحار ج۷۸ ص۳۶۴)

The man who does not know the ways of arrival entry the ways of exit exodus will .۳۴ (tire irk him. (۱

۳۴- مَن لَم يَعرِفِ المَوارِدَ أَعيَتهُ المَصادِرُ. (بحار ج۷۸ ص۳۶۴)

The one who get satisfied contented with a thing before recognition information so .۳۵ (he has presented himself to annihilation, a troublesome awful end. (۲

۳۵-مَنِ انقادَ إِلَى الطُّمَأنينَهِ قَبلَ الخِبرَهِ فَقَد عَرَّض نَفسَهُ لِلهَلَكهِ وَلِلعاقِبَهِ وَالمُتعِبَهِ.

(بحار ج۷۸ ص۳۶۴)

The one who rides (the horse of) lusty desire his faults slips are irreparable non .۳۶ (compensable. (۳

۳۶- راكِبُ الشَّهَواتِ لا تَقالُ عَثرَتُهُ. (بحارالانوار ج۷۸ ص۳۶۴)

(The boon benevolence which is not thanked for is like the sin not forgiven. (۴ .۳۷

۳۷- نِعمَهٌ لاتَشكَرُ كَسَيِّئَهٍ لا تُغفَرُ. (بحار ج۷۸ ص۳۶۵)

(Good state sound health is the best providence grant of Allah. (۵ .۳۸

۳۸- وَالعافِيَهُ أَحسَنُ عَطاءٍ. (أعيان الشيعه الطبع الجديد ج۲ ص۳۶)

Do not make remedy, for, a matter whose time of remedy has not yet come, for, .۳۹ you shall repent bereave and of course the (span) length of your ages do not grow longevity but your hearts get hard.

Be merciful to your weak meek one. And seek the mercy of Allah by having mercy (beneficence upon them. (۶

۳۹- لاتُعالِجُوا الأَمرَ قَبلَ بُلُوغِهِ فَتَندَمُوا،وَلا يَطُولَنَّ عَلَيكُمُ الأَمَدُ فَتَقسُو قُلُوبِكُم،وَارحَمُوا ضُعَفاءَكُم، وَاطلُبُوا مِنَ اللهِ الرَّحمَهَ بِالرَّحمَهَ فيهِم. (احقاق الحق ج۱۲ ص۴۳۱)

And do know that indeed Allah is the All clement All knowing .۴۰

۱- Bihar ul-Anwar Vol. ۷۸, P. ۳۶۴

۲- Bihar ul-AnwarVol. ۷۸, P. ۳۶۴

۳- Bihar ul-AnwarVol. ۷۸, P. ۳۶۴

۴- Bihar ul-Anwar Vol. ۷۸, P. ۳۶۵

۵- Ayun ush-Shia, Mordern Print, Vol. ۲, P. ۳۶

۶- Ehqaq ul-Haqq Vol. ۱۲, P ۴.۳۱

His wrath is upon the one who does not accept His pleasure. And verily the one who does not accept His grant is refused that. And the one who does not accept his (guidance goes astray. (۱)

۴۰- وَاعلَموُا أنَّ اللهَ تَبارَکَ وَتَعالی الحليَم العَليمَ إنَّما غَضَبُهُ عَلی مَن لَم يَقبَل مِنهُ هُداهُ. (احقاق الحق ج۱۲ ص۳۵۹)

The Twelth Infallible: The Tenth Imam Hadi (as) and his forty discourses

point

(The twelvth infallible Imam Ali Naqi Hadi (as

(Name: Ali (as

(Renouned Titles: Hadi, Naqi (as

(Sub Title: Abul Hassan (The Third

(Father and Mother: Imam Jawad (as) Samana (as

Time Place of Birth: ۱۵th of Zilhajah, ۲۱۲ Hijrah at Medina

Time Place of Martyrdom: ۳rd of Rajab, ۲۵۴ Hijrah, at the age of ۲۴ year in the city of samara poisoned to martydom by the conspiracy of Motaiz the ۱۳ th caliph of Bani .Abbasade

.Tomb: Samera, Iraq

.Duration of life three parts

.Eight years pre .Imamate from ۲۱۲ to ۲۲۰ Hijrah .۱

.Duration of Imamate: ۱۲ Years before the reign of Motawakil from ۲۲۰ to ۲.۳.۳ Hijrah .۲

Duration of Imamate in most difficult hardest conditions, ۱۴ years of it being . ۳. coincident with the dictator ship period of Motawakil (The Tenth Abbasade Caliph .Then The caliphs afterwards

اربعون حدیثاً

عن الامام علی النقی علیه السلام

۱. There is no security from the evil of the one who is disregarded humiliated in his own eyes. (۲)

۱- مَن هانَت عَلَیهِ نَفسُهُ فَلا تَأمَن شَرَّه. (تحف العقول ص۴۸۳)

۲. The world is a market, a community reaps benefit in it there is another one which faces loss. (۳)

۲- ألدُّنیا سُوقٌ،

p: ۱۷۰

۱- Bihar ul-Anwar Vol. ۷۸, P .۳۵۹)

۲- Tuhaf al-Uqul P ۴۸۳

۳- Bihar ul-Anwar Vol. ۷۸, P ۳۶۸

رَبِحَ فيها قَومٌ وَخَسِرَ آخَرُونَ. (تحف العقول ص۴۸۳)

۳. The one who is pleased with himself: (his own state condition) those displeased angry with him shall get abundant in number. (۱)

۳- مَن رَضِیَ عَن نَفسِهِ کَثُرَ السّاخِطُونَ عَلَیهِ. (بحارالانوار ج۷۸ ص۳۶۹) (الانوار البهیه ص۱۴۳)

۴. Poverty adversity is the cause of getting the soul's rebel ion revolt the gravity of dismay. (۲)

۴- ألفَقرُ شرَّه النَّفسِ وَشِدَّةُ القُنُوطِ. (بحارالانوارج۷۸ ص۳۶۸)

۵. Better than the good deed is the one who performs it. And more beautiful than the beauty (of speech) is the teller of it (decent words). And superior to the knowledge is its bearer carrier. And worse than the evil is it's attracter. And more horrible than the horror is the one who rides it. (۳)

۵- خَیرٌ مِنَ الخَیرِ فاعِلُهُ وَ أجمَلُ مِنَ الجَمیلِ قائِلُهُ وَأَرجَحُ مِنَ العِلمِ حامِلُهُ، وَشَرٌّ مِنَ الشَّرِّ جالِبُهُ وَاَهوَلُ مِنَ الهَولِ راکِبُهُ. (اعیان الشیعه ج۲ (الطبع الجدید)ص۳۹)

۶. Allah cannot be defined described except with what He has defined himself. And how can that one (Allah) be defined wits are unable from the perception of who me the imagination fancy are short of finding him. And the memories of mind are unable to encompass him the eyes vision is unable to sight summoned him. And lack (the strength of) limiting encompassing him. And the eyes are short of strength weak from seeing bounding him. (۴)

۶- إنَّ اللهَ لا یَوصَفَ إلّا بِما وَصَفَ بِهِ نَفسَهُ،

۱- Bihar ul-Anwar Vol. ۷۸. P ۳۶۸

۲- Bihar ul-Anwar Vol. ۷۸, P ۳۶۸

۳- Ayun ush-Shia Vol. ۲ (modem print) P ۳۹

۴- Tuhaf al-Uqul P ۸۲

وَأَنّی یُوصَـفُ الَّذِی تَعجِزُ الحَواسُّ أَن تُـدرِکَهُ، وَالأَهـامُ أَن تَنـالَهُ،وَالخَطَراتُ أَن تَحُـِدَّهُ،وَالأَبصـارُ عَنِ الإحـاطَهِ بِهِ. (تحف العقول ص۴۸۲)

۷. The one who thinks he is obliged to commit sin has attributed the responsibility of his sin towards Allah has accused Him of cruelty excess upon His servants. (۱)

۷- فَمَن زَعَمَ أَنَّهُ مُجبَرٌ عَلَی المَعاصِی فَقَد أَحالَ بِذَنبِهِ عَلَی اللهِ وَقَد ظَلَّمَهُ فی عُقُوبَتِهِ. (تحف العقول ص ۴۶۱)

۸. Allah has lands upon earth He loves it that he is prayed supplicated in those lands whosoever prays supplicates over there He grants it. (The Hayer of Imam Hussain (as) is one of those). (۲)

۸- إِنَّ لِلّهِ بِقاعاً یُحِبُّ أَن یُدعا فیها فَیَستَجیبَ لِمَن دَعاهُ وَالحیرُ مِنها. (تحف العقول ص۴۸۲)

۹. Whenever a time comes that the justice overwhelms over comes cruelty it is prohibited to form negative bad conjecture opinion about anyone except when one knows it about him. And whenever a time comes that the cruelty oppression over whelms the (quantum of) justice then one must not have good opinion about the beneficence of a person till such time he knows it (for sure). (۳)

۹- إِذا کانَ زَمانٌ العَـدلُ فیهِ أَغلَبُ مِنَ الجُورِ،فَحَرامٌ أَن یَظُنَّ أَحَدٌ بِأَحَدٍ سُوءً حَتّی یَعلَمَ ذلِکَ مِنهُ،وَإِذا کانَ زَمانٌ الجَورُ اَغلَبُ فیهِ مِنَ العَدلِ فَلَیسَ لِأَحدٍ أَن یَظُنَّ بِأَحَدٍ خَیراً ما لَم یَعلَم ذلِکَ مِنهُ. (اعیان الشیعهج۲ (طبع الجدید)ص۳۹)

۱۰. The person who meets death on the way towards seeking the right, does not reach it, is upon beneficence. And this

---

۱- Tuhaf al-Uqul P ۴۸۲

۲- Tuhaf al-Uqul P ۴۸۲

۳- Ayun ush-Shia Vol. ۲, P ۳۹ Modem Print

.is the word of Allah wherein he says

«ومن يخرج من بيته مهاجراًال الله و رسوله ... الايه»

The one who comes out of his house as a migrant towards Allah His prophet then the' (death finds him (on that way) his reward is upon Allah.' (۱)

۱۰- ...فَمَن ماتَ عَلى طَلَبِ الحَقِّ وَلَم يُدرِک کَما لَهُ فَهوَ عَلى خَيرٍ وَذلِکَ قولهُ:«وَ مَن يَخرُج مِن بَيتِهِ مُهاجِراً إِلَى اللهِ وَرَسولِهِ .. الآيه. (تحف العقول ص۴۷۲)

Whosoever has the fear of Allah, people fear him the one who obeys Allah, people .۱۱ (obey him(۲)

۱۱- مَنِ اتَّقَى اللهَ يُتَّقَ وَمَن اَطاعَ اللهَ يُطَع. (تحف العقول ص۴۸۲)

Compensate remind yourself of regrets envoys of dissipations by giving priority .۱۲ (preference to fore sighted ness, resolution sound judgment. (۳)

۱۲- أُذكُر حَسَراتِ التَّفريطِ بِأَخذِ تَقديمِ الحَزم. (بحارالانوار/۷۸/۳۷۰)

(Jealousy is the cause of erosion of good deeds the attracter of chastisement. (۴) .۱۳

۱۳-أَلحَسَدُ ما حی الحَسَناتِ جالِبُ المَقتِ. (اعيان الشيعه (الطبع الجديد) ج۲ ص۳۹)

The torturing teasing of parents is followed by shortage (of sustenance) being .۱۴ (driven towards belittlement. humiliation(۵)

۱۴- العُقُوقُ يُعَقِّبُ القِلَّهَ وَيُؤَدّی إِلَى الذِّلَّهِ. (بحارالانوار ج۷۸ ص۳۶۹)

Wrath anger is the key to difficulties hardships but (at the same time) it is better .۱۵ (than nursing grudge. (Malice) (۶)

۱۵- أَلعِتابُ مِفتاحُ الثَّقالِ، وَالعِتابُ خَيرٌ مِنَ الحِقدِ. (اعيان الشيعه (الطبع الجديد) ج۲ ص۳۹)

The one who obeys the creator does not have the fear of anger wrath of the .۱۶ creatures the one who makes Allah angry displeased

Tuhaf al-Uqul P ۴۷۲ -۱

Tuhaf al-Uqul P ۴۷۲ -۲

Bihar ul-Anwar Vol. ۷۸, P ۳۷۰ -۳

Ayun ush-Shia Vol. ۲, P ۳۹ Modem Print -۴

Bihar ul-AnwarVol۷۸, P۳۶۹ -۵

Ayun ush-Shia Vol. ۲, P ۳۹ Modem Print -۶

(must know that the creatures will (certainly) become angry with him. (۱

۱۶- مَن أَطاعَ الخالِقَ لَم یُبالِ سَخَطَ المَخلوقینَ وَ مَن أَسخَطَ الخالِقَ فَلیَیقَن أَن یَحِلَّ بِهِ سَخَطُ المَخلوُقینَ. (تحف العقول ص۴۸۲)

(Indeed, both the scholar the student share the prosperity. (۲ .۱۷

۱۷- فَإنَّ العالِمَ وَالمُتَعَلَّمَ شَریکانِ فِی الرُّشدِ. (بحارالانوار ج۷۸ ص۳۶۷)

Waking up in the night makes the sleep sweeter hunger increases the nicety .۱۸ decency of food. (Imam intends to invoke encourage the people to keep fast offer (prayers.) (۳

۱۸-أَلسَّهَرُ أَلَذُّ لِلمَنامِ، وَالجُوعُ یَزیدُ فی طِیبِ الطَّعامِ. (اعیان الشیعه ج۲ ص۳۹)

Mind the time when you would be lying before your family members there would .۱۹ (be no physician to stop it (death) no friend to benefit you. (۴

۱۹- أُذکُر مَصرَعَکَ بَینَ یَدَی أهلِکَ وَلا طَبیبَ یَمنَعُکَ وَلا حَبیبَ یَنفَعُکَ

(اعیان الشیعه (الطبع الجدید) ج۲ ص۳۹)

The one who performs a deed his heart does not believe in that deed, Allah will not .۲۰ (accept any of his practices; but that it be along with the sincerity of intention. (۵

۲۰- ... فَمَن فَعَلَ فِعلاً وَکانَ بِدِینٍ لَم یَعقِد قَلبُهُ عَلی ذلِکَ لَم یَقبَلِ اللهُ مِنهُ عَمَلاً إلاّ بِصِدقِ النِّیَّهِ... (تحف العقول ص۴۷۳)

The one who considers himself to be safe from the planning of Allah his painful .۲۱ chastisement wrath commits arrogance till His devine will catches hold of him. And His (ordinance gets implemented. (۶

۲۱- مَن أَمِنَ مَکرَ اللهِ وَأَلِیمَ اَخذِهِ تَکبَّرَ حَتّی یَحلَّ بِهِ قَضاؤُهُ وَنافِذُ أَمرِه. (تحف العقول ص۴۸۳)

Sustain .۲۲

p: ۱۷۴

Bihar ul-Anwar Vol. ۷۸, P ۳۶۷ -۱

۲- Bihar ul-Anwar Vol. ۷۸, P ۳۶۷

۳- Ayun ush-Shia, Vol. ۲, P ۳۹

۴- Ayun ush-Shia. Vol. ۲. P ۳۹. Modem Print

۵- Tuhaf al-Uqul P ۴۷۳

۶- Tuhaf al-Uqul P ۴۸۳

prolong the beneficences benevolences by decent neighborhood with them. And keep (seeking the benevolences by thank giving, over those. (۱

۲۲- أَبقُوا النِّعَمَ بِحُسنِ مُجاوَرَتِها وَالتَمِسُوا الزِّيادَهَ فيها بِاشُّكرِ عَلَيها. (اعيان الشيعه (الطبع الجديد) ج ۲ ص ۳۹)

The one who has a clear cut proof evidence from Allah the hardships of life become .۲۳ (light for him; although, he is cut into pieces spread out scattered. (۲

۲۳- مَن كانَ عَلى بَيِّنَهٍ مِن رَبِّهِ هانَت عَلَيهِ مَصائِبُ الدُّنيا وَلَو قُرِضَ وَنُشِرَ. (تحف العقول ص ۴۸۳)

Allah has made the world a place of calamities the resurrection day the spot of .۲۴ rewards. And He has made the anguishes calamities of life a media way to the rewards of justice day. And made the reward of resurrection day are the replacement (compensation for the troubles anguishes of world (life). (۳

۲۴- إِنَّ اللهَ جَعَلَ الـدُّنيا دارَبَلوى، وَالآخِرَهَ دارَعُقبى وَجَعَلَ بَلوى الـدُّنيا لِثَوابِ الآخِرَهِ سَـبَباً، وَثَوابَ الآخِرَهِ مِن بَلوى الـدُّنيا عِوَضاً. (تحف العقول ص ۴۸۳)

When Allah intends a beneficence benevolence for His servant he accepts the .۲۵ (admonition of those admonishing him. (۴

۲۵- إِنَّ اللهَ إِذا أَرادَ بِعَبدٍ خَيراً إِذا عوُتِبَ قَبِلَ. (تحف العقول ص ۴۸۱)

The silly (insane) rightful is on the verge of extinguishing putting out the light of his .۲۶ (righteousness through his stupidity unwiseness. (۵

۲۶- إِنَّ المُحِقَّ السَّفيهَ يَكادُ أن يُطفِئَ نُورَ حَقِّهِ بِسَفَهِهِ. (تحف العقول ص ۴۸۳)

Imam Ali Naqi (as) addressing caliph Mutta wakkll Abbasi the ۱۰th tyrant ruler of .۲۷ Abbasades recited the following rhymes

---

۱- Ayun ush-Shia. Vol. ۲. P ۳۹ Modem Print

۲- Tuhaf al-Uqul P ۸۳

۳- Tuhaf al-Uqul P ۴۸۳

۴- Tuhaf al-Uqul P ۴۸۱

۵- Tuhaf al-Uqul P ۴۸۳

.which said

They made the lofty high peaks their residence permanently stationed armed .۱ .guards to watch that. But none of those could stop the death from approaching them

Finally consequently after all that grandeur they were dragged from their grand .۲ .palaces into the ditches of graves how unfortunately they fell into those bad steeps

after the burial the voice of the caller of Allah raised saying ', Where did those .۳ ?decorations, crowns, (Magnanimities) ostentations, go

Where did those wealthy luxurious faces, in front of whom curtains laurels were hung ?placed go

at the time of their being questioned the grave answers eloquently', these are the .۴ '.faces which are presently the attacking spot of the worms insects

They ate drank for long times (all they desired) right now they are themselves being .۵ (eaten up. (By insects

For ages they built houses to dwell in but they got separated away from those .۶ .houses transferred to another place

They had been accumulating riches wealth's for long times but (now) they dispersed .۷ (all of those wealth's among their enemies then departed. (۱)

۲۷- شعرا نشده الامام علیه السلام،یخاطب به التوکل العباسی:

باتُوا عَلی قُلَلِ الأَجبال تَحرُسُهُم

غُلبُ الرِّجالِ فَلَم تَنفعهُم القُلَلُ

وَاستُنزلوُا بَعدَ عِزٍّعَن مَعاقِلِهِم

وَأسكِنُوا حُفَراً یا بِئسَ ما نَزَلوُا

ناداهُمُ صارخٌ مِن بَعدِ دَفنِهِمُ

أَينَ الأساوِرُوَالتّيجانُ وَالحُلَلُ

اَينَ الوُجوُهُ الَّتى كانَت مُنَعَّمَهً

مِن دُونِها تُضرَبُ الأَستارُ وَالكَلَلُ

فَأَفصَحَ القَبرُ عَنهُم حينَ ساءَلَهُم

تِلكَ الوُجوُهُ عَلَيها الدّوُدُ يَقتَتِلُ

قَد طالَما أَكَلوُادَ هراً وَقَد شَرِبُوا

فَأَصبَحُوا اليَومَ بَعدَ الأَكلِ قَد أكِلُوا

وَطالَما عَمَّروُا دوُراً لِتُسكِنَهُم

فَفارَقُوا

Ayun ush-Shia. Vol. ۲, P .۳۸ -۱

الدّوَرَ وَالأهلينَ وَانتَقَلوُا

وَطالَما كَنَّزوُا الأَموالَ وَادَّخَروُا

فَفَرَّقُوها عَلَى الأَعداءِ وَارتَحَلوُا

(اعیان الشیعه (الطبع الجدید) ج۲ ص۳۸)

۲۸. Wealth (means) the scarcity of your aspirations longings getting contented with what could be sufficient for you. (۱)

۲۸- أَلغِنی:قِلَّهُ تَمَنّیکَ وَالرِّضا بِما یَکفیکَ. (اعیان الشیعه (الطبع الجدید) ج۲ ص۳۸)

۲۹. To be enraged angry with somebody who is under your hand is reprehensible blamable. (۲)

۲۹- أَلغَضَبُ عَلی مَن تَملِکُ لُؤمٌ. (بحارالانوار ج۷۸ ص۳۷۰)

۳۰. The prosperity of thankfulness of the thankful person is more of a benevolence beneficence for him than the boon for which the thanksgiving became obligatory. Because, benevolence is a necessity of life but thanksgiving is boon, benevolence, reward (both). (۳)

۳۰-أَشاکِرُ أَسعَدُ بِاشُّکرِ مِنهُ بِالنِّعمَهِ الَّتی اَوجَبَت الشُّکرَ،لِأَنَّ النِّعَمَ مَتاعٌ وَالشُّکرَ نِعَمٌ وَعُقبی. (تحف العقول ص۴۸۳)

۳۱. The people's (honor personality) in the world are with wealth in the Hereafter by their practices. (۴)

۳۱- أَلنّاسُ فِی الدُّنیا بِالأَموالِ وَ فِی الآخِرَهِ بِالأَعمالِ. (اعیان الشیعه، (الطبع الجدید) ج۲ ص۳۹)

۳۲. Beware of Jealousy for it's effect will appear upon you it shall not affect your enemy. (۵)

۳۲- إیّاکَ وَالحَسَدَ فَإِنَّهُ یَبینُ فیکَ،وَلا یَعمَلُ فی عَدُوِّکَ. (اعیان الشیعه، (الطبع الجدید) ج۲ ص۳۹)

۳۳. Wisdom does not have effect upon the perverse, corrupt natures. (۶)

۳۳- أَلحِکمَهُ لا تَنجَعُ فِی الطِّباعِ الفاسِدَهِ. (اعیان الشیعه، (الطبع الجدید) ج۲ ص۳۹)

(Disputing arguments destroys the old friendship. (۷ .۳۴

۳۴- أَلمِراءُ يُفسِدُ الصَداقَةَ القَديمَةَ. (اعيان الشيعه، (الطبع الجديد) ج ۲ ص ۳۹)

Do not wish purity (sincerity) from the one with whom you are angry displeased .۳۵

p: ۱۷۷

Ayun ush-Shia Vol. ۲, P .۳۹, Modem Print -۱

Bihar ul-AnwarVol. ۷۸. P .۳۷۰ -۲

Tuhaf al-Uqul P ۴۸۳ -۳

Ayun ush-Shia Vol. Vol. ۲. P ۳۹. Modem Print -۴

Ayun ush-Shia Vol. ۲. P ۳۹. Modem Print -۵

Ayun ush-Shia Vol. ۲. P ۳۹. Modem Print -۶

Ayun ush-Shia, Vol. ۲, P ۳ -۷

(faithfulness from the one whom you have betrayed (committed treachery with). (۱)

۳۵- لا تَطلُبِ الصَّفاءَ مِمَّن كَدَّرتَ عَلَيهِ،وَلاَ الوَفاءَ مِمَّن غَدَرتَ بِهِ، (اعيان الشيعه، (الطبع الجديد) ج۲ ص۳۹)

۳۶. The one who is ridding upon an unmoving animal is the prisoner of his self the ignorant is the prisoner of his tongue.

۱. A Person's ridding an animal puts him in a state or pride which originates from the lusty desires passions or ego.

۳۶- راكِبُ الحَروُنِ أَسيرُ نَفسِهِ وَالجاهِلُ أَسيرُلِسانِهِ. (بحارالانوار ج۷۸ ص۳۶۹)

۳۷. The person who specifies his love opinion together for you. You (too) specify your (obedience for him. (۲)

۳۷- مَن جَمَعَ لَكَ وَدَّهُ وَرَأيَهُ فاجمَع لَهُ طاعَتَكَ . (تحف العقول ص۴۸۳)

۳۸. Talking nonsense futile things is the enjoyment pleasure of foolish insane ones, (and the activity of ignorant ones. (۳)

۳۸- أَلهَزلُ فُكاهَةُ السُّفَهاءِ،وَصِناعَةُ الجُهّالِ. (بحارالانوار ج۷۸ ص۳۶۹)

۳۹. The calamity is one, for the patient fore bearing person, two (calamities) for the (one who (makes fuss) gets impatient anxious. (۴)

۳۹- أَلمُصيبَةُ لِلصّابِرِ واحِدَةٌ وِلِلجازِعِ إِثنَتانِ. (اعيان الشيعه ج۲ (طبع جديد)ص۳۹)

۴۰ . Self-conceit stops restrain from seeking knowledge becomes the cause of ((people's) despise, scorn, ignorance.(۵)

۴۰-أَلعُجبُ صارِفٌ عَن طَلَبِ العِلمِ،داعٍ إِلَى الغَمطِ وَالجَهلِ. (اعيان الشيعه، (الطبع الجديد) ج۲ ص۳۹)

The Thirteenth Infallible: The Eleventh Imam Hassan Askari (as) and his forty discourses

point

(The Thirteenth Infallible Hassan Askari (as

(Name: Hassan (as

Renouned Title: Askari

Subtitle: Abu Muhammad

(Father and Mother: Imam Hadi (as) and Saleel (as

Time Place of Birth. ٨th Rabi usani or ٢۴rth Rabiul Awal ٢٣٢ Hijrah in Medina

Time Place of Martyrdom: ٨th

١- Ayun ush-Shia ٢, P ٣٩, Modem Print

٢- Tuhaf al-Uqul P ۴٨٣

٣- Bihar ul-Anwar Vol. ٧٨, P ٣۶٩

۴- Ayun ush-Shia, Vol. ٢, P ٣٩, Modem Print

۵- Ayun ush-Shia, Vol. ٢, P ٣٩, Modem Print

Rabi ul Awal ۲۶۰ Hijrah By The conspiracy of Motamid the Foureenth Abbasade caliph, .in the city of Samara at the age of ۲۸ years

.Tomb: Samara (Iraq) Duration of life

Before Imamate ۲۲ years (from ۲۳۲ to ۲۴۵ Hijrah. After Imamate ۶ years ۲۵۴ to ۲۶۰ .Hijrah

He was constantly permenently under observation in the prison of the Satans of his .age was finally brutally martyred by poison

(Forty Discourses from Imam Hassan Al Askari (as

اربعون حديثاً

عن الامام الحسن العسكرى عليه السلام

Allah is the one with whom all the creatures seek refuge at the time of need .۱ hardships while the hope from all the creations the causes antecedents determinants (except Him, is discontinued cut off. (۱)

۱- اَللّهُ هُوَ الَّذى يَتَأَلَّهُ إِلَيهِ عِنـدَ الحَوائِجِ وَالشَّدائِدِ كُلُّ مَخلُوقٍ، عِند انقِطاعِ الرَّجاءِ مِن كُلِّ مَن دُونَهُ وَتَقَطُّعِ اِلأَسـبابِ مِن جَميعِ مَن سِواهُ. (بحار الانوار ج۳ ص۴۱)

The love of the pious ones for the pious ones is a reward recompense for those .۲ pious. And the love of debauch (libertine) for the pious ones is a sublimity superiority for the pious ones. And the grudge of the debauch for the pious ones is the decoration for the pious ones. And the grudge enmity of pious ones against the debauch libertine (is a humility for the debauch (sybarite). (۲)

۲- حُبُّ الأَبرارِ لِلأَبرارِ ثَوابٌ لِلأَبرار. وَحُبُّ الفُجّارِ لِلأَبرارِ فَضيلَةٌ لِلأَبرارِ، وَبُغضُ الفُجّارِ لِلأَبرار، زَينٌ لِلأَبرارِ وَبُغضُ الأَبرارِ لِلفُجّارِ خِزىٌ عَلى الفُجّارِ. (تحف العقول ص۴۸۷)

No respectful one abandons the right except it that he .۳

Bihar ul-Anwar Vol. ۳, P ۴۱ -۱

Tuhaf al-Uqul P ۴۸۷ -۲

become debased objected, no objected debased acquires it except that he becomes (respectful honorable. (۱)

۳- ما تَرَکَ الحَقَّ عَزیزٌ إلاّ ذَلَّ،وَلا أَخَذَ بِهِ ذَلیلٌ إلاّعَزَّ. (تحف العقول ص۴۸۹)

۴. Thus the one out of the jurisprudents who is the protector of his soul, saver of his religion, the oppressor of his passions lusts (of ego), submissive to the command of his Lord, 'so it is obligatory for the people to imitate follow him (Taqleed means (unconditional Imitation). (۲)

۴- فَأَمّا مَن کانَ مِنَ الفُقَهاءِ صائِناً لِنَفسِهِ،حافِظاً لِدینِهِ،مُخالِفاً عَلی هَواهُ مُطیعاًلِأمرِ مَولاهُ،فَلِلعَوامِ أَن یُقَلِّدُوهُ. (وسائل الشیعه ج۱۸ ص۹۵)

۵. An age will approach when the people's faces would be laughing (exalting) their hearts would be dark, bleak dirty. The Sunnah to them would be innovation heresy innovation would be (considered) Sunnah among them. The faithful would be belittled debased among them, the transgressor would be honorable respectful among them. Their lords chiefs would be ignorant aggressive ones. And the religious scholar's (would be on the threshold of the aggressors tyrants. (۳)

۵- سَیَأتی زَمانٌ النّاسِ وُجوهُهُم ضاحِکَةٌ مُستَبشِرَةٌ، وَقُلوبُهُم مُظلِمَةٌ مُتَکَدِّرَةٌ، السُّنَّهُ فِیهِم بِدعَةٌ،وَالبِدعَةُ فیهِم سُنَّةٌ،المؤمِنُ بَینَهُم مُحَقَّرٌ، وَالفاسقُ بَینَهُم مُوَقَّرٌ،أُمَراؤُهُم جاهِلُونَ جائِرُونَ وَعُلَماؤُهُم فی أَبوابِ الظَّلَمَهِ... (مستدرک الوسائل ۲ ص۳۲۲)

۶. Whoever admonishes his brother secretly he has decorated him the one who (admonishes him openly publicly has vilified rebuked him.(۴)

۶- مَن وَعَظَ أَخاهُ سِرّاً فَقَد زانَهُ. وَ مَن وَعَظَهُ عَلانِیَةً فَقَد شانَهُ. (تحف العقول ص۴۸۹)

.۷

p: ۱۸۰

۱- Wasail ush-Shia Vol. ۱۸. P ۹۵

۲- Wasail ush-Shia Vol. ۱۸. P ۹۵

۳- Mustadak ul-Wasail. Vol. ۲. P ۳۲۲

Tuhaf al-Uqul P ۴۸۹ -۴

The best of your brothers is the one who forgets your sin remember mentions your favor done to him. (1)

۷- خَيرُ إِخوانِكَ مَن نَسِىَ ذَنبَكَ وَذَكَرَ إِحسانَكَ إِلَيهِ. (بحارالانوار ج۷۸ ص۳۷۹)

8. The foolish heart is in his mouth the mouth (lips) of the wise one is in his heart (the foolish says whatever he pleases, without considering it's repercussion whereas the sage thinks before speaking.) (2)

۸- قَلبُ الأَحمَقِ فى فَمِهِ وَ فَمُ الحكيمِ فى قَلبِهِ. (بحارالانوار ج۷۸ ص۳۷۴)

9. The person who rides the back of falsehood, lands upon the house of regret shame. (3)

۹- مَن رَكِبَ ظَهرَ الباطِلِ نَزَلَ بِهِ دارَ النَّدامَهِ. (بحارالانوار ج۷۸ ص۳۷۹)

10. Rage anger is the key to all evils. (4)

۱۰- أَلغَضَبُ مِفتاحُ كُلِّ شَرٍّ. (بحارالانوار ج۷۸ ص۳۷۳)

11. Do not enter a disputed discussion as it will take away your honor respect do not make mockery joke as people would pick up courage dare at you. (5)

۱۱- لا تُمار فَيَذهَبَ بَهاؤُكَ،وَلا تُمازِح فَيُجتَرَأَ عَلَيكَ.

12. How shameful abominable is that a faithful becomes inclined toward a thing which degrades : belittles him. (6)

۱۲- ما اَقبَحَ بِالمُؤمِنِ تكُونُ لَهُ رَغبَةٌ تُذِلُّهُ. (انوارالبهيه، ص۳۵۳)

13. Faithful is a beneficence benevolence for another faithful a logic poof for the infidel. (Logic proof of Allah) (7)

۱۳- أَلمُؤمِنُ بَرَكَةٌ عَلَى المُؤمِنِ وَحُجَّةٌ عَلَى الكافِرِ. (تحف العقول ص۴۸۹)

14. There is nothing over : above two qualities, belief faith upon Allah benefitting the faithful brethren. (8)

۱۴- خَصلَتانِ لَیسَ فَوقَهُما شَیءٌ،إِلایمانُ بِاللهِ وَنَفعُ

p: ۱۸۱

۱- Bihar ul-Anwar Vol. ۷۸. P ۳۷۹

۲- Bihar ul-Anwar Vol. ۷۸. P ۳۷۴

۳- Bihar ul-Anwar Vol. ۷۸. P ۳۷۹

۴- Bihar ul-Anwar Vol. ۷۸. P ۳۷۳

۵- Tuhaf al-Uqul P ۴۸۶

۶- Anwar ul-Bahiyy. P ۳۵۳

۷- Tuhaf al-Uqul P ۴۸۹

۸- Tuhaf al-Uqul. P ۴۸۹

الإِخوانِ. (تحف العقول ص۴۸۹)

The neighbor who conceals the good deed when he sees it, : reveals if he sees a .۱۵ (bad act, is from among the extreme back breaking agonies. (۱

۱۵- مِنَ الفَواقِرِ الَّتی تَقصِمُ الظَّهرَ: جارٌ،إِن رَأی حَسَنَهً أَخفاها وَإِن رَأی سَیِّئَهً أَفشاها. (بحارالانوار ج۷۸ ص۳۷۲)

Humbleness is a boon beneficence which does not get subjected to the jealousy of .۱۶ (people. (۲

۱۶- أَلتّواضُعُ نِعمَهٌ لا یُحسَدُ عَلَیها. (تحف العقول ص۴۸۹)

(It is against the etiquettes to express joy : pleasure before the grieved on. (۳ .۱۷

۱۷- لَیسَ مِنَ الأَدَبِ إِظهارُ الفَرَحِ عِندَ المَحزُونِ. (بحار الانوار ج۷۸ ص۳۷۴)

(The person nursing grudge enmity) has the least of comfort among the people. (۴ .۱۸

۱۸- أَقَلُّ النّاسِ راحَهًالحَقُودُ. (بحار الانوار ج۷۸ ص۳۷۳)

(All the evils are present together in a house lying is the key to it. (۵ .۱۹

۱۹- جُعِلَتِ الخَبائِثُ فی بَیتٍ وَالکَذِبُ مَفاتیحُها. (بحار الانوار ج۷۸ ص۳۷۹)

To say it that 'I wish I may not be brought to question except for this sin is an .۲۰ unforgiveable sin. Then he (as) said polytheism among people is more hideous (invisible than an ant over the black canvass on a dark night. (۶

۲۰- مِنَ الذُّنُوبِ الَّتی لا تُغفَرُ : لَیتَنی لا اُؤاخَذُ إلاّ بِهذا. ثُمَّ قالَ علیه السلام: ألإشراکُ فی النّاسِ أَخفی مِن دَبِیبِ النَّملِ عَلَی المِسحِ الأَسوَدِ فِی اللَّیلَهِ المُظلِمَهِ. (تحف العقول ص۴۸۷)

No One except a thankful grateful person recognizes the beneficence favor. And ,۲۱ no body thanks for the boon benevolence except the gnostic

---

۱- Bihar ul-Anwar Vol. ۷۸. P ۳۷۲

Tuhaf al-Uqul. P ۴۸۹ -۲

Bihar ul-Anwar Vol. ۷۸. P ۳۲۱ -۳

Bihar ul-Anwar Vol. ۷۸. P ۳۷۳ -۴

Bihar ul-Anwar Vol. ۷۸. P ۳۷۹ -۵

Tuhaf al-Uqul, P ۴۸۷ -۶

(sagacious), (١)

٢١- لا يَعرِفُ النِّعمَهَ إلّا الشّاكِرُ، وَلايَشكُرُ النِّعمَه إلّا العارِفُ. (بحار الانوار ج٧٨ ص٣٧٨)

٢٢. The one who praises an incapable undeserving person stays at the abode of the accused person. (٢)

٢٢- مَن مَدَحَ غَيرَ المُستَحِقِّ فَقَد قامَ مَقامَ المُتَّهِمِ. (بحار الانوار ج٧٨ ص٣٧٨)

٢٣. The weakest of the enemies from strategic point of view is the one who manifest reveals his enmity. (٣)

٢٣- أَضعَفُ الأَعداءِ كَيداً مَن أَظهَرَ عَداوَتَهُ. (بحار الانوار ج٧٨ ص٣٧٩)

٢۴. Training the ignorant reverting the habitual addict back from his habit is like a miracle (most rare difficult). (۴)

٢۴- رِياضَةُ الجاهِلِ وَرَدُّ المُعتادِ عَن عادَتِهِ كَالمُعجِزِ. (تحف العقول ص۴٨٩)

٢۵. Do know it that insistently begging questioning for the grant of need takes away the honor (dishonors) causes inconvenience, pain, suffering. (۵)

٢۵- وَاعلَم أَنَّ الإلحاحَ فى المَطالِبِ يَسلُبِ البَهاءَ وَيُورِثُ التَعَبَ وَالعناءَ. (بحار الانوار ج٧٨ ص٣٧٨)

٢۶. This very politeness, courtesy civility is sufficient for you that you refrain from doing what you dislike in others. (The bad deeds evils). (۶)

٢۶- كَفاكَ أَدَباً تَجَنُّبكَ ما تَكرَهُ مِن غَيرِكَ. (بحار الانوار ج٧٨ ص٣٧٧)

٢٧. Indeed, generosity charity has a quantity so when it exceeds that it becomes spending lavishly (squandering). And so does foresightedness caution has a limit when it exceeds that then it is cowardice. (٧)

٢٧- إنَّ لِلسَّخاءِ مِقداراً،فَإن زادَ عَلَيهِ فَهُوَ سَرَفٌ، وَلِلحَزمِ مِقداراً، فَإن زادَ عَلَيهِ فَهُوَ جُبنٌ. (بحار الانوار ج٧٨ ص٣٧٧)

٢٨. Observing the middle way in economy has a quantity when It exceeds that then

۱- Bihar ul-Anwar Vol. ۷۸, P ۳۷۸

۲- Bihar ul-Anwar Vol. ۷۸, P ۳۷۸

۳- Bihar ul-Anwar Vol. ۷۸, P ۳۷۹

۴- Tuhaf al-Uqul, P ۴۸۹

۵- Bihar ul-Anwar Vol. ۷۸, P ۳۷۸

۶- Bihar ul-Anwar Vol. ۷۸, P ۳۷۷

۷- Bihar ul-Anwar Vol. ۷۸, P ۳۷۷

it is stinginess avarice. And there Is a limit to bravery gallantry when It exceeds that (then it is rashness impetuousness. (۱

۲۸- وَلِلإِقتِصادِ مِقداراً فَإن زادَ عَلَيهِ فَهُوَ بُخلٌ،وَ لِلشَّجاعَهِ مِقداراً فَإن زادَ عَلَيهِ فَهُوَ تَهَوُّرٌ. (بحار الانوار ج۷۸ ص۳۷۷)

The person whose disposition is piety his nature is generosity his quality is . ۲۹ (forbearance tolerance the number of his friends would become great. (۲

۲۹- مَن كانَ الوَرَعُ سَجِيَّتَهُ، وَالكَرَمُ طَبِيعَتَهُ، وَالحِلمُ خُلتَّهُ كَثُرَ صَدِيقُهُ. (بحارالانوار ج۷۸ ص۳۷۹)

When the hearts become mirthful exhilarated then hand them over (saturate feed .۳۰ them with) knowledge and when they shirk it then leave them alone (since hearts (souls have a particular condition when ready for imbibing learning.) (۳

۳۰- اِذا نَشِطَتِ القُلُوبُ فَأودِعُوها وَاِذا نَفَرَت فَوَدَّعُوها. (بحار الانوار ج۷۸ ص۳۷۹)

Allah has made the fasting obligatory so that those rich wealthy taste realize the .۳۱ (touch (agony of) hunger consequently become kind to the poor. (۴

۳۱- فَرَضَ اللهُ تَعالَى الصَّومَ لِيَجِدَ الغَنِيُّ مَسَّ الجُوعِ لِيَحنُو عَلَى الفَقيرِ. (كشف الغمه ج۲ ص۱۹۳)

The sustenance which has become guaranteed (by Allah) must not refrain make .۳۲ (you so busy so that you do not perform the obligatory practices. (۵

۳۲- لا يَشغَلَكَ رِزقٌ مَضمُونٌ عَن عَمَلٍ مَفرُوضٍ. (بحارالانوار ج۷۸ ص ۳۷۴)

Refrain avoid fame seeking striving for power, as these two invite man towards .۳۳ (annihilation. (۶

۳۳- إيّاكَ وَالإِ ذاعَهَ وَطَلَبَ الرِّياسَهِ فَإِنَّهُما يَدعُوانِ إلَى الهَلَكَهِ. (بحارالانوار ج۷۸ ص ۳۷۱)

Much of service adoring .۳۴

Bihar ul-Anwar Vol. ۷۸, P ۳۷۷۱ -۱

Bihar ul-Anwar Vol. ۷۸, P ۳۷۹ -۲

۳- Bihar ul-Anwar Vol. ۷۸, P ۳۷۹l

۴- Kashf ul-Ghuma, Vol. ۲, P ۱۹'.۵

۵- Bihar ul-Anwar Vol. ۷۸, P ۳۷۴

۶- Bihar ul-Anwar Vol. ۷۸, P ۳۷۱

does not mean one should pray fast a lot but indeed the abundance plentifuiness of (service is exuberantly plentifully meditating into the affair of Allah. (۱)

۳۴- لَیسَتِ العِبادَهُ کَثرَهَ الصِّیامِ وَالصَّلاهِ وَإِنَّمَا العِبادَهُ کَثرَهُ التَّفَکُّرِ فی أَمرِ اللهِ.

(تحف العقول ص۴۸۸)

Be afraid of Allah become a decoration do not become a (source of) a disgusting .۳۵ (miserable object (for us). (۲)

۳۵- اِتَّقُوا اللهَ وَکُونُوا زَیناًوَلا تَکُونُوا شَیناً. (تحف العقول ص۴۸۸)

(A greedy one does not get more than what has been destined for him. (۳ .۳۶

۳۶- لا یُدرِکَ حَریصٌ ما لَم یُقَدَّر لَهُ. (تحف العقول ص۴۸۹)

The boldness courage of a son in small age (childhood upon his father becomes the .۳۷ (cause of his disobedience molesting him (father) when he grows up. (۴)

۳۷- جُرأَهُ الوَلَدِ عَلی والِدِهِ فِی صِغَرِهِ تَدعُو إِلی العُقُوقِ فی کِبَرِهِ . (بحار الانوار ج۷۸ ص۴۸۷)

(Laughing without any amazement is (a sign of) ignorance.(۵ .۳۸

۳۸- مِنَ الجَهلِ الضِّحکُ مِن غَیرِ عَجَبٍ. (تحف العقول ص۴۸۹)

You are leading shortening lives limited durations and death suddenly approaches. .۳۹ Who so ever sows benevolence beneficence reaps joy pleasure and the one who (sows evil reaps repentance shame. Everybody reaps, what he sows. (۶)

۳۹- إِنَّکُم فی اَجالٍ مَنقُوصَهٍ وَأَیّام مَعدُودَهٍ ،وَالمَوتُ یَأتی بَغتَهً، مَن یَزرَع خَیراً یَحصِد غِبطَهً،وَمَن یَزرَع شَرّاً یَحصِد نَدامَهً لِکُلِّ زارِعٍ ما زَرَعَ. (تحف العقول ص۴۸۹)

The one who does not have the fear of people (in committing sin) will not be afraid .۴۰ (of Allah.(۷)

۴۰- مَن لَم یَتَّقِ وُجُوهَ

۱- Tuhaf al-Uqul.P ۴۸۸

۲- Tuhaf al-Uqul. P ۴۸۸

۳- Tuhaf al-Uqul. P ۴۸۹

۴- Bihar ul-Anwar Vol. ۷۸. P ۳۷۴

۵- Tuhaf al-Uqul. P ۴۸۷

۶- Tuhaf al-Uqul. P ۴۸۹

۷- Bihar ul-Anwar Vol. ۷۸. P ۳۷۷

النّاسِ لَم یَتَّقِ اللّه. (بحار الانوار ج۷۸ ص۳۷۷)

The Fourteenth Infallible: The Twelfth Imam Mahdi (The Imam of this age) and his forty discourses

Point

Fourtneeth Infallible twelveth Imam Mahdi

(Name: (Mahdi) The name sake of Prophet (S

Renowned Titles: Mahdi, Mauood, The Imam e Asr, Sahib Uz Zaman, Baqiyyat Ullah, (Qaim (Arwahana Lahul Fida) (May our souls be sacrificed for him

(Father and Mother: Imam Hassan Askari and Narjis Khatoon (as

Time Place of Birth: ۱۵th of shabban, year ۲۵۵ or ۲۵۶ Hijrah, in Samara and Remained .under the guardianship of his father for nearly five years in secrecy

"Duration of life: Four Phases

۱. Childhood: Secretly nursed by his father upto a period of five years so that he may remain safe secure from the harm of the enemies. And when his father was martyred .in ۲۶۰ Hijrah, the post of Imamate was shifted over to him

۲. The short small occultance: Started from the year ۲۶۰ Hijrah ended in ۳۲۹ Hijrah, .comming to nearly ۷۰ years

۳. The major occultance: Began in the year ۳۲۹ Hijrah till Allah pleases that he appears, .it will continue on

۴. The shinning period of his advent.

(Forty Discourses from Imam Mahdi (as

اربعون حدیثاً

عن الامام مهدّی (عجل لله تعالی فرجه)

١. Indeed the divine destinies will never be over whelmed overcome the divine will does never get rejected nothing can supersede the divine grace.(١)

١- اَقدَارُ اللهِ لاَ تُغَالَبُ ،وَاِرَادَتُهُ لاَ تُرَدُّ، وَتَوَفِيقُهُ لاَ يُسبَقُ. (البحار ج٥٣ ص١٩١)

٢. Allah has not created the creations as futile in vain. has not let them go aimless purposeless. (٢)

٢- «...اِنَّ اللهَ تعالى لَم يَخلُقِ

p: ١٨۶

١- Bihar ul-Anwar Vol. ۵٣, P ١٩١

٢- Bihar ul-Anwar Vol. ۵٣, P ١٩۴

الخَلق عَبَثاً وَلا اَهمَلَهُم سُدیً...» (بحارالانوار ج۵۳ ص۱۹۴)

Allah raised Mohammed (S) as beneficence for the worlds completed His favors with .۳ him ended the (series of) Apostles by him. And sent him toward all the people (for their (guidance). (۱)

۳- «... بَعَثَ مُحَمَّدً صَلَّی اللهُ عَلَیهِ وَآلِهِ رَحمَهً لِلعالَمین وَتَمَّمَ بِهِ نِعمَتَهُ وَخَتَمَ بِهِ اَنبیاءَهُ وَاَرسَلَهُ اِلَی النّاسِ کافَّه...» (بحارالانوار ج۵۳ ص۱۹۴)

Do men think that they will be left alone on (الم) He (SWT) says "AUF LAM MEEM .۴ "?saying we believe, not tried

So he says: ',How people have undergone test trial how do they wonder around In astonishment bewilderment sometime to the left some times to the right. They have been detached from their religion or involved in doubts (ambiguity) or have become the enemy of the right. Or they are ignorant of the true traditions correct prophecies information's. Or they intentionally forget what they know. Do know it that the earth never gets empty void of authority (argument) of Allah (the Prophet or Imam) (whether he is evident apparent or hidden concealed (from the eyes

(Chapter: decree from the master (Imam) of the age.) (۲)

۴- فَاِنَّهُ عَزَّوَجَلَّ یَقُولُ:« اَلم أَحسِبَ النّاسُ اَن یُترَکُوا اَن یَقُولُوا امَنّاوَهُم لا یُفتَنُونَ» کَیفَ یَتَساقَطُونَ فی الفِتنَهِ وَیَتَرَدَّدُونَ فی الحَیرَهِ وَیَأخُذُونَ یَمیناً وَشِمالاً فارَقُوا دِینَهُم اَم اَرتابُوا اَم عانَدُوا الحَقَّ اَم جَهِلُوا ماجاءَت بِهِ الرِّوایاتُ الصادِقَهُ وَالأَخبارُ الصَّحِیحَهُ اَو عَلِمُوا ذلِکَ فَتَناسَوا ما یَعلَمُونَ اَنَّ الاَرضَ لا تَخلُو مِن حُجَّهٍ اِمّا ظاهِراً

Bihar ul-Anwar Vol. ۵۳, P ۱۹۴ -۱

Kamal Uddin Vol. ۲, P ۵۱۱ -۲

وَامّا مَغمُوراً. (كمال الدين ج۲ ص۵۱۱)باب (توقيع من صاحب الزمان)

Have you not heard the word of Allah that ",O believers obey Allah the Prophet (S) .۵ those In authority from among you". Has Allah ordained anything except what is stable constant up to the day of resurrection? Do you not see that Allah made shelters for you to seek refuge flags to get guided right from the age of Adam (as) to the .(previous Imam (i.e. Imam Hassan Askari (as

Whenever a flag disappeared another flag appeared. And when one star disappeared another star rose. So when Allah turned his soul back toward Himself you presumed that Allah disconnected the medium between Himself His creations. Nay, never at all has or would this happen till the dooms day, the order of Allah gets manifested, where (as they the (infidels) dislike it. (۱)

۵- أمَا سَمِعتُمُ اللهَ عَزَّوَجَلَّ يَقُولُ« يا اَيُّهَا الَّذينَ آمَنُوا أَطيعُوا اللهَ وَأَطيعُوا الرَّسُولَ وَأُولِي الأَمرِمِنكُم» هَل أَمرِ الاّ بِما هُوَ كائِنٌ اِلى يَومِ القِيامَةِ؟ أَوَلَم تَرَوا أَنَّ اللهَ عَزَّوَجَلَّ جَعَلَ لَكُم مَعاقِلَ تَأوُون إِلَيها وَأَعلاماً تَهتَدُونَ بِهامِن لَدُون آدَمَ عَلَيهِ السَّلامُ اِلى اَن ظَهَرَ المَاضِى (أَبُو مُحَمَّد) صَلَواتُ اللهِ عَلَيهِ كُلَّما غابَ عَلَمٌ بَدا عَلَمٌ وَاِذا أَفَلَ نَجمٌ طَلَعَ نَجمٌ، فَلَمّا قَبَضَهُ اللهُ إِلَيهِ ظَنَنتُم أَنَّ اللهَ عَزَّوَجَلَّ قَد قَطَعَ السَّبَبَ بَينَهُ وَبَينَ خَلقِهِ . كَلاّ ما كانَ ذلِكَ وَلا يَكُونَ حَتّى تَقُومَ السّاعَةُ وَيَظهَرَ اَمرُاللهِ عَزَّوَجَلَّ وَهُم كارِهُونَ. (كمال الدين ج۲ ص۴۸۷)

The past (Imam Hassan Askari) crossed over the way of .۶

Kamal Uddin Vol. ۲, P ۴۸۷ -۱

his fore fathers with great prosperity, success, disappeared from the sights. He followed the conduct of his ancestors with great exactness similarity and led his life without any difference. His testament knowledge. the one who is his successor follows the same program way exists among us. And nobody ever disputes his place office with us except the cruel sinner. And the one except us who proclaims the post of Imamate is an infidel. And if it was not that Allah's order is not to be subdued and His secrets are not to be revealed I would have manifested to you my right in a way that your minds would have glowed your doubts would have cast off but only that which Allah desires takes place. And there is a fixed time for everything therefore, be pious be obedient to us. (١)

۶- «... اِنَّ الماضـی (ع) مَضـی سَعِیداً فَقِیـداً عَلی مِنهَاجِ آبائِهِ عَلَیهِمُ السَّلامُ حَذوَ النَّعلِ بِالنَّعلِ وَفِینا وَصِیَّتُهُ وَعِلمُهُ وَمَن هُوَ خَلَفَهُ وَمَن یَسُدُّ مَسَدَّهُ وَلا یُنازِعُنا مَوضِعَهُ اِلّا ظالِمٌ آثِمٌ وَلا یَدَّ عِیهِ دُونَنَا اِلّا جاحُدٌ کافِرٌ وَلوَلا اَنَّ اَمرَ اللهِ لا یُغلَبُ وَسِرَّهُ لا یُظهَرُ وَلا یُعلَنُ لَظَهَرَ لَکُم مِن حَقِّنا ما تبهَرُمِنهُ عُقُولُکُم وَیُزیلُ شَکُوکَکُم لَکنَّهُ مَاشَاءَاللهُ کَانَ وَلِکُلِّ اَجلٍ کِتابٌ فَاَتَّقُوا اللهَ وَسَلِّمُوا لَنا. (البحار ج۵۳ ص۱۷۹)

۷. And when the incidents occur take shape then turn to those who describe our Hadiths since they are my proof authority over you I am the

---

۱- Bihar ul-Anwar Vol. ۵۳, P ۱۷۹

(authority of Allah upon them. (۱)

۷- وَاَمّا اَلحَوادِثُ الواقِعَهُ فَارجِعُوا فیها اِلی رُواهِ حَدِیثِنا، فِاَنَّهُم حُجَّتی عَلَیکُم،وَاَنا حُجَّهُ اللهِ عَلَیهِم. (کمال الدطن ج۲ص۴۸۴)

Oh Allah bestow upon our (religious) scholars the piety in the world admonition to .۸ .others

And to the students researchers, the struggle, search keenness eagerness for getting knowledge. And to the listeners the following acceptance (of what they hear from them). And to the patients of the Muslims cure comfort. And to our dead deceased ones the kindness compassion. And to our old aged ones grace peace tranquility. And to our youth reference conversion repentance. And to the ladies modesty shame. And to our wealthy ones the humility amplitude to our poor have no the patience (contentment. (۲)

۸- « اَللَّهُمَّ .. وَتَفَضَّل عَلی عُلَمائِنا بِالزُّهـدِ وَالنَّصِیحَهِ، وَعَلیَ المُتَعَلِّمِینَ بِالجُهدِ وَالرَّغبَهِ، وَعَلَی المُستَمِعِینَ بِالاِتِّباعِ وَالمَوعِظَهِ وَعَلَی مَرضَی المُسلِمینَ بِالشِّفاءِ وَالرّاحَهِ، وَعَلی مَوتاهُم بِالرَّأفَهِ وَالرَّحمَهِ، وَعَلی مَشایِخنا بِالوَقارِ وَالسَّکِینَه ،وَعَلَی الشَّبابِ بِالإنابَهِ وَالتَّوبَهِ، وعَلَی النِّساءِ بِالحَیاءِ وَالعِفَّهِ، وَعَلَی الأَغنِیاءِ بِالتَّواضُعِ وَالسَّعَهِ، وَعَلی الفُقَراءِ بِالصَّبرِ وَالقَناعَهِ... (المصباح للکفعی ص۲۸۱)

Our hearts are the utensils of the Divine will so when Allah wishes something, we .۹ (too wish the same. (۳)

۹- «... قُلوبُنا أَوعِیَهٌ لِمَشِیَّهِ اللهِ فِإذا شاءَ شِئنا...» (بحارالانوار ج۵۲ ص۵۱)

(So know it there is no relation kinship between Allah any individual. (۴ .۱۰

۱۰- فَاعلَم أَنَّهُ لَیسَ بَینَ اللهِ عَزَّوَجَلَّ وَبَینَ اَحَدٍ قَرابَهٌ. (کمال الدین ج۲ ص۴۸۴)

So know it that the .۱۱

۱- Kamal Uddin Vol. ۲, P ۴۸۴

۲- Al Misbah Lil Kafami P ۲۸۱

۳- Bihar ul-Anwar Vol. ۵۲. P ۵۱

۴- Kamal Uddin Vol. ۲. P ۴۸۴

right of Imamate is with us among us. And who so ever says (believes) it to be with others than us, he is a blamer, liar. And nobody except us claims it but the gone astray (deviated one. (۱)

۱۱- «وَلِيَعلَمُوا اَنَّ الحَقَّ مَعَنا وفينا لا يَقُولُ ذلِكَ سِواناالِاّ كَذّابٌ مُفتَرٍ وَلا يَدَّعِيهِ غَيرُنا اِلّا ضالٌّ غَوِيٌّ...» (كمال الدين ج۲ ص۵۱۱)

۱۲. Oh Allah, for the right of the one who supplicates to you, calls you in the oceans lands. Peace be upon Muhammad his household. And grant the vastness abundance of sustenance to the poor men women of the faithful's. And bestow health cure comfort upon the patients diseased among the faithful men women. And mercy magnanimity over the faithful men women. And beneficence benevolence, forgiveness to their dead ones. And grant to their travelers a safe handful return to their homelands.

(For the sake of the right of Muhammad all His household. (۲)

۱۲- اِلهی بِحَقِّ مَن ناجاکَ ،وَبِحَقِّ مَن دَعاکَ فِي البَحرِ وَالبَرِّ، صَلِّ عَلى مُحَمَّدٍ وَآلِهِ،وَتَفَضَّل عَلى فُقَراءِ المُؤمِنينَ وَالمُؤمِناتِ بِالغِنى وَالسَّعَهِ، وَعَلى مَرضَى المُؤمِنِينَ وَالمُؤمِناتِ بِالشِّفاءِ وَالصِّحَّهِ وَالرّاحَهِ، وَعَلى أَحياءِ المُؤمِنِينَ وَالمُؤمِناتَ بِاللُّطفِ وَالكِرامَهِ،وَعَلى أَمواتِ المُؤمنينَ وَالمُؤمِناتِ بِالمَغفِرَهِ وَالرَّحمَهِ، وَعَلى غُرَباءِ المُؤمِنِينَ وَالمُؤمِناتِ بِالرَّدِّ اِلى اَوطانِهِم سالِمِينَ غانِمِينَ،بِحَقِّ مُحَمَّدٍ وَآلِهِ اَجمَعِينَ. (المصباح للكفعمى ص۳۰۶)

۱۳. (Those who fix a time (regarding the advent of Imam Mahdi (as)) are liars. (۳)

۱۳- كَذِبَ الوَقّاتُونَ. (كمال الدين ج۲ ص۴۸۳)

۱۴. And the how-ness of benefiting from me

p: ۱۹۱

۱- Kamal Uddin Vol. ۲. P ۵۱۱

۲- Al Misbah Lil Kafami P ۳۰۶

۳- Kamal Uddin Vol. ۲, P ۴۸۳

in my occultation is like the benefiting from the sun when it disappears from the eyes (behind the clouds. (١)

۱۴-وَاَمّا وَجهُ الاِنتِفـاعِ بی فی غَیبَتی فَکَا لاِنتِفاعِ بِالشَّمسِ اِذا غَیَّبَها عَنِ الأَبصارِ السَّحابُ. (بحار الانوار ج۷۸ ص ۳۸۰)

Oh Allah, the calamity has become great, the secret has become revealed open, .۱۵ the curtains have been removed (from the works) the hopes have discontinued the earth has become narrow the sky has refused the showers of blessing you are the helper to you the complaint has to be made. And we have got to depend upon you in (hardships easiness. (۲)

۱۵- اِلهی عَظُمَ البَلاءُ،وَبَرِحَ الخفـاءُ، وَانکَشَفَ الغِطـاءُ، وَانقَطَعَ الرَّجـاءُ، وَضاقَتِ الأَرضُ،وَمُنِعَتِ السَّماءُ،وَاَنتَ المُستَعانُ، وَإِلَیکَ المُشتَکی،وَعَلَیکَ المُعَوَّلُ فِی الشِّدَّهِ وَالرَّخاءِ. (الصحیفه المهدیه ص۶۹)

.۱۶ (And indeed I am the safety security for the people of the earth. (۳)

۱۶- «... وَاِنّی لَأمانٌ لِأَهلِ الأَرضِ..» (بحارالانوار ج۵۳ ص ۱۸۱)

Allah does not accept for the righteousness (any thing) except completion for the .۱۷ (falsehood (any thing) except downfall. (۴)

۱۷-«...اَبَی اللهُ عَزَّوَجَلَّ لِلحَقّ اِلاّ اِتماماً وَلِلباطِلِ اِلاّ زُهُوقاً...» (بحارالانوار ج۵۳ ص۱۹۳)

And pray much for the quickness of deliverence for that is your (own) deliverence. .۱۸ ((۵)

۱۸- وَاَکثِرُوا الدُّعاءَ بِتَعجیلِ الفَرَجِ فِانَّ ذلِکَ فَرَجُکُم. (کمال الدین ج۲ ص۴۸۵)

I am the last final of the legatees (guardians) for my sake Allah repulses the .۱۹ (calamity from my family shias. (۶)

۱۹-«... اَنا خاتِمُ الأَوصِیاءِ وَبی یَدفَعُ اللهُ البَلاءَ عَن اَهلی وَشَیعَتی...» (بحارالانوار ج۵۲

۱- Bihar ul-Anwar Vol. ۷۸, P ۳۸۰

۲- Al Sahifa Mahdia, P ۶۹

۳- Bihar ul-Anwar Vol. ۵۳, P ۱۸۱

۴- Bihar ul-Anwar Vol. ۵۳, P ۱۹۳

۵- Kamal Uddin Vol. ۲, P ۴۸۵

۶- Bihar ul-Anwar Vol. ۵۲, P ۳۰

۲۰. And as for the reason of the incidence of occultation so Allah says ', Oh those who believe! Do not question about the things which if get apparant dislosed to you you would feel bad about those.' (۱)

۲۰- وَاَمّا عِلَّهُ ما وَقَعَ مِنَ الغَیبَهِ فِانَّ اللهَ عَزَّوَجَلَّ یَقولُ« یا اَیُّهَا الَّذینَ آمَنُوا لا تَسئَلُوا عَن اَشیاءَ اِن تُبدَ لَکُم تَسُؤکُم». (کمال الدین ج ۲ ص ۴۸۵)

۲۱. Oh Allah, if I obey you then praise Eulom' is for you if I disobey commit sin then proof authority is for You. Comfort deliverence is from You. Glorified is the Allah who grants boon beneficience accepts thankgiving gratitude Glorified is the Allah who has the power forgives.

Oh Allah if I commit a sin (disobedience), so I obey You in some thing which is the most beloved one to You that is faith in You. I do not believe in a son for You I have not taken a partner for You.

And this is a favour from You to me not a favour from me to You. (۲)

۲۱- اَللّهُمَّ اِن اَطعتُکَ فَالمَحمَدَهُ لَکَ وَاِن عَصَیتُکَ فَالحُجَّهُ لَکَ مِنکَ الرّوحُ وَمِنکَ الفَرَجُ،سُبحانَ مَن اَنعَمَ وَشَکَرَ،وَسُبحانَ مَن قَدَرَ وَغَفَرَ، اَللّهُمَ اِن کُنتُ قَد عَصَیتُکَ فِإنّی قَد اَطَعتُکَ فی اَحَبِّ الأَشیاءِ اِلَیکَ وَهُوَ الإیمانُ بِکَ، لَم اَتَّخِذ لَکَ وَلَداً وَلَم اَدعُ لَکَ شَریکاً، مَنّا مِنکَ بِهِ عَلَیَّ، لا مَنّاً مِنّی بِهِ عَلَیکَ... (مهج الدعوات ص ۲۹۵)

۲۲. And the person who eats anything from our wealth

۱- Kamal Uddin, Vol. ۲, P ۴۸۵
۲- Mehjud Dawat, P ۲۹۵

money (like khomas) indeed, he eats up fire (putting fire into his belly) soon he will (enter the hell fire. (١)

۲۲- وَ مَن اَكَلَ مِن اَموالِنا شَيئاً فَاِنَّما يَأكُلُ فى بَطنِهِ ناراً وَسَيَصلى سَعيراً. (كمال الدين ج۲ ص۵۲۱)باب (ذكر التوقيعات)

۲۳. So every one of you must practice (in a manner) so as to get closer to our love must (take distance from thing which brings closer to our displeasure anger. (۲)

۲۳- «...فَلْيَعمَل كُلُّ امرِئ مِنكُم ما يَقرُبُ بِهِ مِن مَحَبَّتِنا وَيَتَجَنَّب ما يُدنيهِ مِن كَرَاهَتِنَا وَسَخَطِنا...» (الاحتجاج ص۴۹۸)

۲۴. (So shut the doors of querries which are not benefitial (meaning-ful) for you. (۳)

۲۴-«... فَاَغلِقُوا أبواب السُّؤالِ عَمّا لا يَعنِيكُم...» (بحار ج۵۲ ص۹۲)

۲۵. I am the Mahdi (the rightly guided one) I am the upholder upkeeper of the age. I am the one who fills it (the earth) with justice just as it is filled up with aggression (cruelity. The earth does not remain empty of the Proof authority of Allah. (۴)

۲۵- أَنَا المَهدِىُّ أَنَا قائِمُ الزَّمانِ أنَا الَّذى أملأُها عَدلاً كَما مُلِئَت جَوراً إِنَّ الأَرضَ لا تَخلُومِن حُجَّةٍ... (بحار الانوار ج۵۲ ص۲)

۲۶. And make (turn) your intention towards us with love based upon the conspicuous (sunnah (traditoins). (۵)

۲۶-«... وَاجعَلُوا قَصدَكُم اِلَينا بِالمَوَدَّهِ عَلَى السُّنَهِ الواضِحهِ...» (بحار ج۵۳ ص۱۷۹)

۲۷. Oh Allah grant us the divine grace about obedience taking distance from sin, the truth of intention the recognition of honour grace bestow upon us the beneficience of guidance, And uphold upkeep

---

۱- (Kamal Uddin, Vol. ۲, P ۵۲۱ (Chapter the discuission of the decrees

۲- Al Ehtijaj, P ۴۹۸

۳- Bihar ul-Anwar Vol. ۵۲, P ۹۲

۴- Bihar ul-Anwar Vol. ۵۲, P ۲

۵- Bihar ul-Anwar Vol. ۵۳, P ۱۷۹

our tongues with truth wisdom fill our hearts with knowledge recognition (of Allah). And purify our interior (bellies) from forbidden doubtful things. And constrain our hands from aggression, oppression theft (stealing). And cover our eyes from trangression (veiwing the fobidden things) the dishonesty (of looks) And obstruct (cover our ears from listening lending ear to futile fake talk back bitting. (١)

۲۷- اَللَّهُمَّ ارزُقنا تَوفِيقَ الطّاعَهِ، وَبُعدَ المَعصـيَهِ،وَصِدقَ النَّيَهِ، وَعِرفانَ الحُرمَهِ، وَاَكرِمَنا بِالهُدى وَالاِسـتِقامَهِ، وَسَدِّد اَلسِنَتَنا بِالصَّوابِ وَالحِكمَهِ، وَاَملأ قُلُوبَنـا بِالعِلِمِ وَالمَعرِفَهِ وَطَهِّر بُطُونَنا مِنَ الحَرام وَالشُّبهَهِ، وَاكفُف اَيـدِيَنا عَنِ ظُلمِ وَالسَّرِقَهِ، وَاغضُض اَبصارَنا عَنِ الفُجُورِ وَالخِيانَهِ، وَاسدُد اَسماعَنا عَنِ اللَّغوِ وَالغِيبَهِ،... (المصباح للكفعمى ص ۲۸۱)

So indeed the major occultation has taken place therefore, there is no advent .۲۸ (except when Allah gives permission. (۲)

۲۸- فَقَد وَقَعَتِ الغَيبَهُ التّامَّهُ فَلا ظُهُورَ اِلاّ بَعدَ اِذنِ اللهِ عَزَّوَجَلَّ . (کمال الدينج ۲ ص۵۱۶)

And when Allah gives us the permission of speaking then the right will get .۲۹ (manifested the falsehood will get annihilated. (۳)

۲۹-«... واِذا اَذِنَ اللهُ لَنا فى القَولِ ظَهَرَ الحَقُّ وَاضمَحَلَّ الباطِلُ...» (بحارالانوار ج۵۳ ص۱۹۶)

I am the remnant (the remainings of the Allah's affair) upon His earth the avenger .۳۰ (vengeance taker from His enemies. (۴)

۳۰- «اَنَا بَقيَّهُ اللهِ فِي اَرضِهِ وَالمُنتَقِمُ مِن اَعدائِهِ...» (بحار ج۵۲ ص۲۴)

And when I appear then at that time of my advent there would be no oath of .۳۱ .allegiance taking for the devils upon my neck

I will not sit silent rather I will fight)

p: ۱۹۵

۱- Al Misbah Lilkafami, P ۲۸۱

۲- Kamal Uddin, Vol. ۲. P ۵۱۶

۳- Bihar ul-Anwar Vol. ۵۳, P ۱۹۶

۴- Bihar ul-Anwar Vol. ۵۲, P ۲۴

(them). (۱

۳۱- وَاِنّی اَخرُجُ حینَ اَخرُجُ وَلا بَیعَهَ لِأَحَدٍ مِنَ الطَّواغیتِ عُنقی. (بحارالانوار ج۷۸ ص ۳۸۰)باب مواعظ الامام القائم (ع)وحکمه

۳۲. (We are not heedless to your life affairs do not forget mentionings of you. (۲

۳۲- «... إِنّا غَیرُ مُهمِلینَ لِمُراعاتِکُم وَلا ناسِینَ لِذِکرِکم...» (بحار ج۵۳ ص۱۷۵)

۳۳. Oh Allah shower your benedictions upon Muhammad his household. And honour revere your saints (friends) by fulfilling materialising your promise make them reach have access to their aspirations regarding your help. And protect them against the (fear of the one who has stood up against you. (۳

۳۳- اَللّهُمَّ صَلِّ عَلی مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاَکرِم اَولیاءَکَ بانجازِ وَعدِکَ، وَبَلِّغهُم دَرکَ ما یَأمُلُونَهُ مِن نَصرِکَ ،وَاکفُف عَنهُم بَأسَ مَن نَصَبَ الخِلافَ عَلَیکَ وَتَمَرَّدَ بِمَنعِکَ عَلی رُکُوبِ مُخالِفَتِکَ، واستَعانَ بِرِفدِکَ عَلی فَلِّ حَدِّکَ، وَقَصَدَ لِکَیدِکَ بِأَیدِکَ، وَوَسِعتَهُ حِلماً لِتَأخُذَهُ عَلی جَهرَهٍ، وَتَستَأصِلَهُ عَلی غِرَّهٍ،فِإنَّکَ اَللّهُمَّ قُلتَ وَقَولُکَ الحَقُّ حَتّی اِذا اَخَذَتِ الأَرضُ زُخرُفَها وَازَّیَّنَت وَظَنَّ اَهلُها اَنَّهُم قادِرُونَ عَلَیها أَتاها اَمرُنا لَیلاً اَونَهاراً فَجَعَلنها حَصیداً کأن لَم تَغنَ بِالأَمسِ کَذالِکَ نُفَصِّلُ الأیاتِ لِقَومٍ یَتَفَکَّرُونَ وَقُلتَ (فَلَمّا آسَفُونا اَنتَقَمنا مِنهُم). (مهج الدعوات ص۶۸)

۳۴. Curse of Allah His angles all the people be upon the one who eats up consumes ((even) one dirham (unit of currency) out of our money as haram ((for bidden). (۴

۳۴- لَعنَهُ اللهِ وَالمَلائِکهِ وَالنّاسِ اَجمَعینَ عَلی مَن اَکَلَ مِن مالِنا دِرهَماً حَراماً. (کمال الدین ج۲ ص۵۵۲)باب (ذکر التوقیعات)

۳۵. (We do not accept your wealth except for the sake of purifying those. (۵

۳۵- وَاَمّا

۱- The Chapter admonitions wisdom, of Imam AI Qaim) (Bihar ul-Anwar Vol. ۷۸. P ۳۸۰

۲- Bihar ul-Anwar Vol. ۵۳, P ۱۷۵

۳- Mehj Ud Dawat. P ۶۸

۴- Kamal Uddin, Vol. ۲, P ۵۲۲ Chapter: The mentioning of decrees.

۵- Kamal Uddin. Vol. ۲, P ۴۸۴

اَموالُکَم فَلا نَقبَلُها اِلاّ لِتُطَهَّرُوا. (کمال الدین ج۲ ص۴۸۴)

Oh Allah, the owner of people necks (Having domination over them) and oh the .۳۶ breaker (defeater) of groups. Oh, the opener of doors, oh the creater of causes media, provide a cause media for us since we do not have the strength means to achieve that, for the sake of the (word) there is no Allah except Allah Muhammad is (the Prophet (S) of Allah, peace be upon him entire of his household. (۱)

۳۶- یا مالِکَ الرِّقابِ یا هازِمَ الاَحزابِ یا مُفَتِّحَ الأبوابِ یا مُسَبِّبَ الأسبابِ سَبِّب لَنا سَبَباً لا نَستَطیعُ لَهُ طَلَباً بِحَقِّ لا اِلهَ اِلاَّ اللهُ مُحَمَّدٌ رَسُول اللهِ صُلَواتُ اللهِ عَلَیهِ وَآلِهِ اجمعین. (مهج الدعوات ص۴۵)

Oh the light of light, oh the administrator of the affairs, oh the raiser of those who .۳۷ !are in the graves

.Shower your benediction upon Muhammad his household

And free me my shias out of the (state of) anguish to have joy deliverence exodus out of the sorrow grief. And broaden the way of your kindness for us. And send us something from yourself which may make us comfortable in (the state of) deliverence. And treat us in a way that you are fit worthy for it. Oh the kind one, oh the (merciful of all the mercifuls. (۲

۳۷-یا نُورَ النُّورِ، یا مُدَبِّرَ الأُمُورِ، یا باعِثَ مَن فِی القُبُورِ، صَلِّ عَلی مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَاجعَل لی وَلِشیعَتِی مِنَ الضِّیقِ فَرَجاً وَمِنَ الهَمِّ

Mehjud Dawat, P ۴۵ -۱
Al Janat ul-Waqiya, Chapter ۲۶ -۲

مَخرَجاً،وَاَوسِع لَنَا المَنهَجَ وَاَطلِق لَنا مِن عِندِکَ ما یُفَرِّجُ، وَافعَل بِنامَا اَنتَ اَهلُهُ، یاکریمُ، یا اَرحَمَ الرّاحِمینَ.

(الجنه الواقیه فصل۲۶)

۳۸. Indeed we have thorough knowledge which encompasses your news (incidents (affairs of life). And nothing out of your news remain hidden from us. (۱)

۳۸- فِانّا یُحِیطُ عِلمُنا بِأَنبائِکُم وَلا یَعزُبُ عَنّا شَیءٌ مِن اَخبارِکُم. (بحارالانوار ج۵۳ ص۱۷۵)

۳۹. And the advent occurance of deliverence pertains to the permission of Allah. (۲)

۳۹- وَاَمّا ظُهُورُ الفَرَجِ فَاِنَّهُ اِلَی اللهِ تَعالی ذِکرُهُ. (کمال الدین ج۲ ص۴۸۴)

۴۰. Nothing like service rubs the nose of Satan upon dust so perform the service rub the nose of Satan upon dust. (۳)

۴۰- (... فَما اُرغِمَ اَنفُ الشَّیطانِ بِشَیءٍ مثلِ الصَّلاهِ فَصَلِّها وَاَرغِم اَنفَ الشَّیطانِ. (بحارالانوار ج۵۳ ص۱۸۲)

END NOTE

۱. Usul al- Kafi vol ۱ p۴۱ chapter questioning the scholar his answers Hadith -۸

۲. Usul al- Kafi vol ۴۲ (chapter. Dissemination of knowledge Hadith -۴.

۳. Nahjul Balaghah. Hikmat ۱۴۷.

۴. Usul al- kafi vol ۱ P ۴۲.

۵. Usul al- kafi p۳۳.

۶. Wasailushia vol ۱۸ P ۱۰۲.

۷. Safinatul Bihar Vol ۱ p. ۵۰۴, Usul al- Kafi vol ۱ p.۴۹.

۸. Bihar ul Anwar, vol۲, p۱۵۶.

۹. Quotation from Biha vol.۲ p۱۵۷.

۱۰. Goodlysaying', outline of it, p۱۷۵, ۱۸۱'.

Zaloom is the superlative degree of zalim meaning 'oppressor or tyrant." The .١١ terrifically tryant cruel would be named zaloom in Arabic language. Where as any ordinal)' cruel person would be known zalim (cruel). Almosid (the Arabian. English) dictionaly not finding a proper term agaiust zaloom (the tyrant most) has refered it to zalim

p: ١٩٨

Bihar ul-Anwar Vol۵.٣, P ١٧۵ -١

Kamal Uddin Vol. ٢. P ۴٨۴ -٢

Bihar ul-Anwar Vol. ۵.٣. P ١٨٢ -٣

(the ordinal)' cruel)

Undervaluing degrading the prayers would range from not offfering it to offering it .۱۲ sluggishly sla ckly, out of its time developing indifferent, careless attitude to wards it. .And not showing promptness vigil suitable care in its performance

p: ۱۹۹

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

:Address of the central office
Isfahan, Abdorazaq St, Haj Mohammad JafarAbadei Alley, Shahid Mohammad HasanTavakkoly Alley, Number plate ۱۲۹, first floor
Website: www.ghbook.ir
Email: Info@ghbook.ir
Central office Tel: ۰۳۱۳۴۴۹۰۱۲۵
۰۲۱ ـ Tehran Tel: ۸۸۳۱۸۷۲۲
Commerce and sale: ۰۹۱۳۲۰۰۰۱۰۹
Users' affairs: ۰۹۱۳۲۰۰۰۱۰۹

Introduction of the Center – Ghaemiyeh Digital Library


Center of Computer
Researches
Ghaemiyeh
Isfahan
WWW
For Getting Other Professional Libraries,
refer to the Center Address Please:
www.Ghaemiyeh.com
www.Ghaemiyeh.net
www.Ghaemiyeh.org
www.Ghaemiyeh.ir
For Order, Connect us:
0913 2000 109